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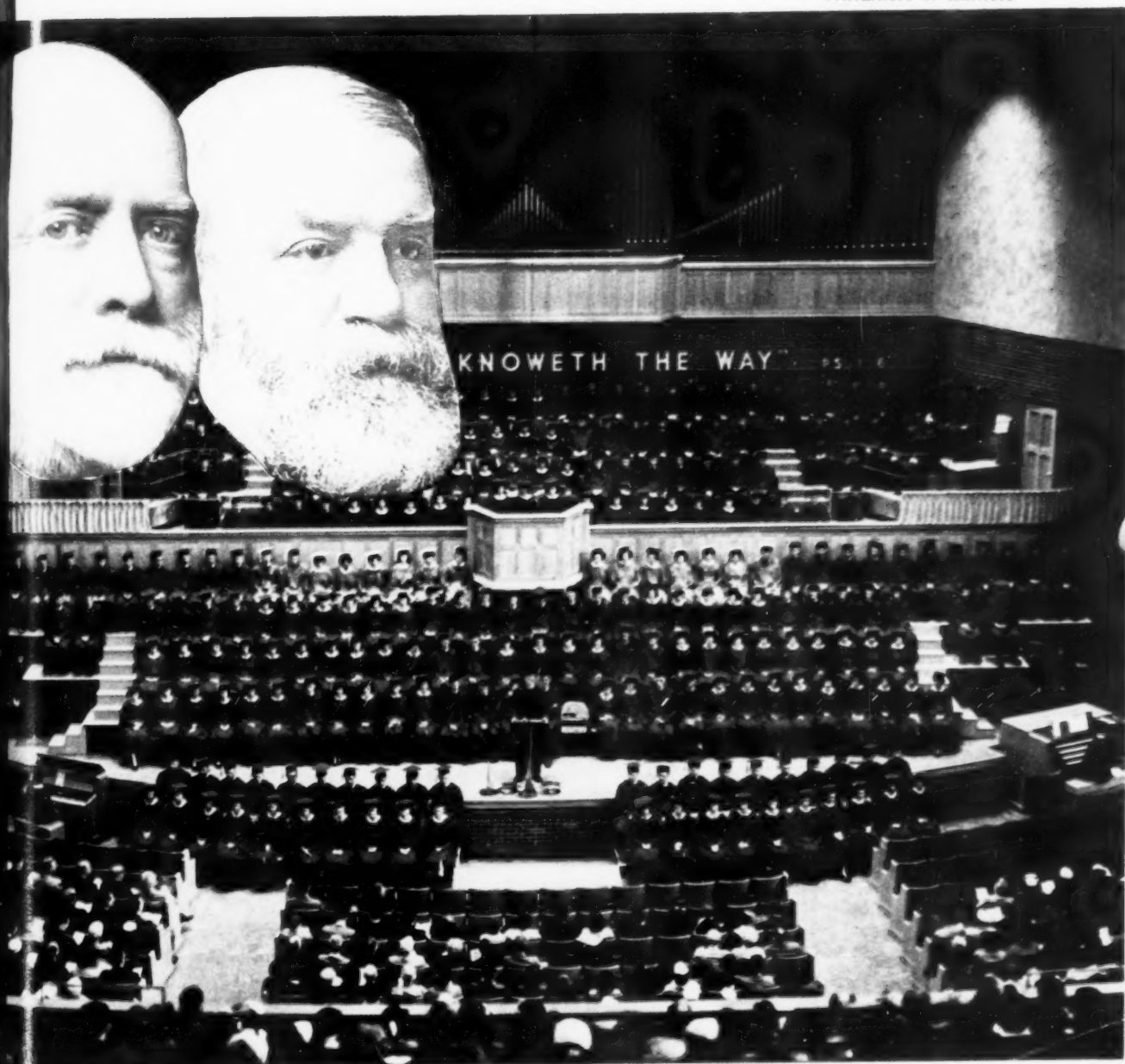
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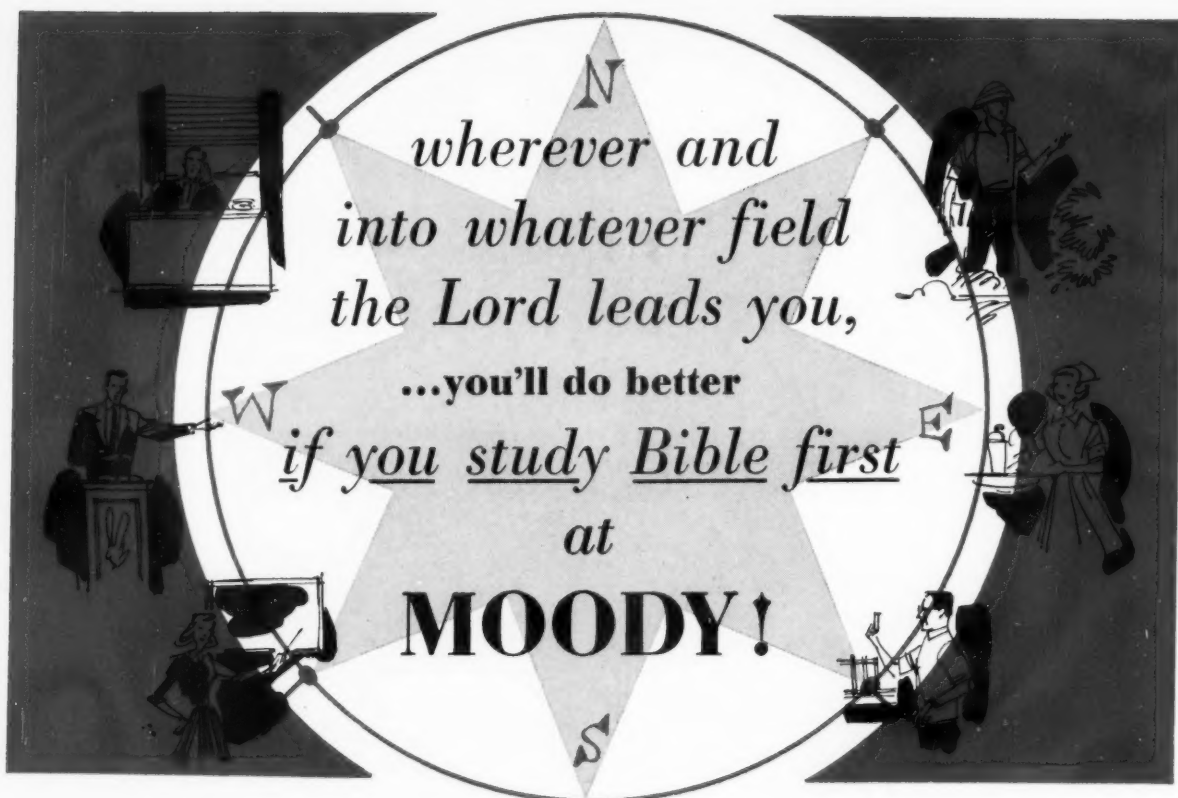
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FEBRUARY • 1956

Volume 56 • No. 6

MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON
editor-in-chief

WAYNE CHRISTIANSON
executive editor

in this issue

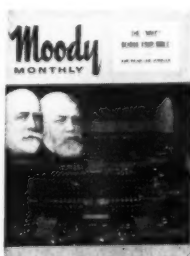
TRADITIONALLY THIS MONTH is a time for recalling the life and testimony of the man who, indirectly, was responsible for the founding of MOODY MONTHLY. This year attention is also focused on his co-worker, R. A. Torrey, whose one hundredth birthday anniversary occurs this year.

BUT THE MOODY AND TORREY features in this issue do more than recall the past. They point to Christian principles which clearly need re-emphasis in our day. Because of this, Faith Coxie Bailey's article on "R. A. Torrey's Most Persuasive Sermon," for example, is far more than interesting biography; and D. L. Moody's message, "The Foolishness of Half-Faith," is an especially potent sermon.

THOUGH MOODY MONTHLY's audience is largely Christian, the editors in 1956 expect to place continuing emphasis on the compelling reasons for faith in Christ. In that connection it may be interesting to note that Dr. Frank E. Gaebelin's article on the "Why" of the Bible was first presented to West Point cadets. The question it poses and the clear-cut reply it makes should be of special interest to the person still searching for life's answers . . . and of special value to Christians who have the answer but long to be of help to others.

ANOTHER MAJOR FEATURE appears this month in Dr. Smith's department. A review of Dr. Millar Burrows' authoritative new work, *The Dead Sea Scrolls*, provides occasion for an outstanding summary of information on this important subject. Like other **IN THE STUDY** features, this article is authoritative, comprehensive and thoroughly helpful.

cover photo by
JOHN INGRAM
youth supplement
cover by
HAROLD LAMBERT



articles

WHY?	Frank E. Gaebelin	13
R. A. TORREY'S MOST PERSUASIVE SERMON	Faith Coxie Bailey	15
THE FOOLISHNESS OF HALF-FAITH	D. L. Moody	18
THE LIFE OF FELLOWSHIP AND FRUITFULNESS, Part VI	H. G. Mackay	23

features

THAT UTILITARIAN CHRIST	A. W. Tozer	17
HOW TO POINT A SOUL TO CHRIST	Eddie Wagner	18
JUVENILE DELINQUENCY AND THE HOME		20
FOUNDER'S WEEK—GROWTH OF A BIBLE CONFERENCE		24
WHEN CRISSIE GAVE A VALENTINE, Children's story	Margaret A. Epp	67

departments

NEWS REPORT for and about Christians	Charles T. Lampman	5
IN THE STUDY	Wilbur M. Smith	29
Out of the Mixing Bowl	2	Golden Nuggets 57
Sermonbuilders	3, 4, 46, 75	Answering Your Questions 58
Our Moody Readers	3	Sunday School Lessons 60
Editorials	11	New Books 68
Idea Notebook	47	Evangelism 72
Missions	52	Institute and Alumni 76

youth supplement

TEEN TIP-OFF		82
YOUTHGRAM	Jack Daniel	83
LET US CONTINUE TO WORSHIP	F. Simpson	84
WHAT MADE WASHINGTON GREAT?	W. Glyn Evans	85
MOODY AND THE COLLEGE STUDENTS		86
HOW DO YOU KNOW?	John A. Oliver	87
STUDENT MEDICINE	Dr. C. B. Wyngarden	87
NEW LOOK AT THE OLD BOOK	Ray Stedman	88

THIS MONTH'S COVER

"GOD GAVE THE INCREASE"—February, the birth month of D. L. Moody, is not only the occasion for remembering the great evangelist but for honoring his associate, R. A. Torrey, whose one hundredth birthday anniversary occurs in 1956. Their pictures significantly appear against a background of last spring's graduating class at Moody Bible Institute, the school their labors helped to found.

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February, 1956

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Turnovers are Different

"It's a funny thing about turnovers," I thought Mommie, drawing curved criss-cross lines on the rolled-out pie crust. Using the tip of a teaspoon she finished the leafy fern pattern and fitted the top crusts on the apple pies.

All the leftover scraps were piled together waiting to be made into a turnover for Daddy. "My mother used to make them for my father when I was a little girl. I suppose my daughters will someday be making them for their husbands."

Annette came into the kitchen. "Oh, pies," she said. "Could I have the extra dough? Please?"

"The trouble is, Net, there's just enough for Daddy's turnover. I was a little short this time."

"Why does he always get to have one, anyway!" she protested. "Why isn't just a piece of pie enough?"

"Well, you see, Net, turnovers are different. It isn't that Daddy needs them to eat; it's just because we love him. He's sort of special, and the turnover says so to him."

Net looked unconvinced and went away muttering, "Anyway, I don't see why you can't make enough extra dough."

It reminded Mommie of Joe's remark some years ago, "Well, I don't see what's so special about Daddy."

"Lots," thought Mommie. "Lots that's special," remembering back through the years.

Gathering up the extra scraps she rolled them out and fitted the turnover crust into the small frying pan. The apples, sugar, cinnamon and butter were put in and the crust folded and pinched up around them.

"It's just one of the extra things you do because you love somebody," she thought, patting thick cream over the top of pies and turnover before sliding them into the oven.

She scrapped the board, wiped off the rolling pin, thinking, "It's the little extra things that say so much sometimes. Like when Willard washes the potatoes and

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling).

carrots for me when he brings them in from the garden. Or cleans the chickens, which I hate doing."

Yes, love is more than costly gifts. Sometimes we need open eyes and hearts alert to realize the love tokens.

And the Lord is like that in His dealings with us. How many times there are the extra treats, the unexpected delights—"love-surprises" all along the way. Do we see them as just "lucky breaks" or do we recognize the working of a dear, loving Heavenly Father who delights in the good gifts and the fullness of joy?

To begin a day with anticipation adds a zest to living. Just around the corner there's a token of His love. ("Give us eyes to see it, Lord, as from Thee, and hearts warm to the warmth of Thy love.")

The pies were done, the turnover all bubbly with juice. Mommie spooned the cinnamony syrup up over the crust and let it run down in fragrant little rivers.

It looked good, it smelled good, and it was good, that turnover set aside for Daddy—just because we love him.

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Moody Monthly

Our Moody Readers

The Wise Men's Appointment

The article, "Appointment for Wise Men," by Northcote Deck [December] arouses a little resentment in the writer's mind, probably because of much in this article and other literature that is read into the subject.

If one wants to speculate, why not say that if they returned to Nazareth immediately after the offering in Jerusalem, it was to move their belongings to Bethlehem where Joseph had found more desirable occupation? They were certainly living in a house in Bethlehem when the wise men arrived. It was certainly within the two-year period of time. The wise men did not arrive the same night that the shepherds saw Jesus, as most Christmas programs indicate, or the presentation at Jerusalem would have been impossible.

Instead of trying to pin the time down to forty-one days and complicate the situation, it seems better to let the matter ride: that considerable time elapsed between the birth of Jesus and the coming of the wise men and that the two years mentioned in connection with Herod's order does not necessitate the expiration of two years in the life of Jesus, but that within the two-year period the order went forth. The fact that Herod did state two years, indicates to the writer that the wise men must have come much later than Mr. Deck thinks they did.—Lester McCauley, Frenchburg School, Frenchburg, Ky.

What Kind of Christmas?

In commenting on the Swedish-American portrait of an old fashioned (?) Christmas the commentary is really on the carnal, meats-for-the-belly celebration of a materialistic Christendom that has strayed far from early Christianity as Billy Graham has said.

Different foods, dishes and eating are referred to twenty-five times. Prayer, church, Bible reading all together are referred to five times. Where is the emphasis? Is it not rather unfortunate that a spiritual magazine of the caliber of MOODY MONTHLY brings to the fore such a Christmas so-called?—Rev. Walter J. Atkinson, Seattle, Wash.

As a little sequel, [to "We Loved Christmas," December] it may be of interest for you to know that Tennie and his wife are staunch Christians who have brought up a fine Christian son and daughter. They in turn are married and are bringing up their little children in "the nurture and admonition of the Lord" just as "Mama" Carlson did. How fortunate everyone is who can say with the Carlsons, "Thou hast given me the heritage of those that fear thy name."—Mrs. Neal J. Nelson, Minneapolis, Minn.

Thanks to MOODY MONTHLY Readers

Thank you for your effort to [help me] locate *The Life of A. B. Simpson* by Thompson. On December 5th I received a card from L. D. Manlove of La Grange, Wyo., saying that I might obtain his copy and at my own price (or if needed badly to forget about the money). Just

before receiving Mr. Manlove's card, one came from "The Old Trading Post" of Lisbon, N.H. They have a 1920 copy in good condition. We will probably give that copy to our pastor (who has a borrowed copy).—Mrs. Eugene M. Munger, Mt. Pleasant, Pa.

The editors thank God for the spirit of Christian love repeatedly shown by readers of MOODY MONTHLY. A striking case in point is the unsolicited response to Dr. Wilbur M. Smith's mention of an unidentified mother in rural Kentucky ["An Interesting Letter," December] who remarked in passing that she was not blessed in being a subscriber to MOODY MONTHLY, "for that takes money." At this writing several readers have already offered to provide a subscription for this mother.

Crying in the Wind

I was interested to read in your News Report the item, "Desegregation in Capital Seen as Most Dramatic Success." From where you sit in Chicago desegregation in Washington, D.C., may appear to be a success, but it presents an entirely different picture in most of what are considered Southern states, as the enclosed news items from our local paper will testify. Most Southern people consider that the desegregation edict handed down by the U. S. Supreme Court has let loose a reign of terror, and anyone who thinks this problem is solved by edict is crying in the wind. Human nature is not changed by law, and any group of people who think so are doing both colored and white people a disservice. Only time can solve this problem.—Marguerite Sheppard, Salem, Va.

Relenting in Russia

In the last two issues I have been surprised to see two news items indicating that there is considerable religious freedom in Russia for Christians. From my knowledge of what Communism stands for—including atheism—I can only conclude that somehow by devious methods the Communists are exploiting our credulity for propaganda purposes. We certainly must be as wise as serpents and as harmless as doves. I hope they will not be able to spread such propaganda further.—W. Douglas Smith, Princeton, N.J.

"Authoritative" reports on both sides of this moot question are not lacking. Like Reader Smith, the editors are unconvinced.

Real Values

Let the world call you a bigot—I would not give much for Christianity if the world had nothing to say against it.

The heir to some great estate, while a child, thinks more of a dollar in his pocket than all his inheritance. So even some professing Christians sometimes are more elated by a passing pleasure than they are by their title to eternal glory.—D. L. Moody

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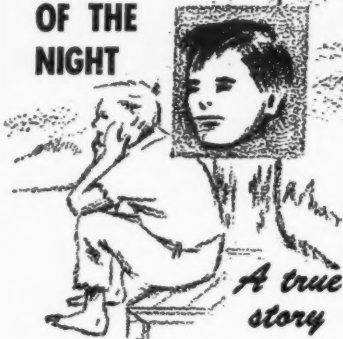
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Sandy

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HIS FATHER WAS A DRUNKARD.

His stepmother was too busy with younger children to worry about Sandy.

When the American Sunday-School Union missionary first saw him, Sandy was sullen and unhappy. The missionary invited him to Sunday school, but Sandy had no shoes and his clothes were in tatters. He didn't want to go.

The missionary prayed about Sandy, and then the inspiration came! Maybe he could get Sandy to go to summer camp! A Christian friend, hearing about Sandy, volunteered to provide clothes and money.

At first Sandy was dubious. But when he saw pictures of the camp, tried on the new clothes and got letters from regular campers, he couldn't wait for camp to start.

That week at camp was the happiest Sandy had ever known. He made new friends, played games in the sunshine with other boys and every night he listened to stories about Jesus. The climax of the whole week came when, at the last service, Sandy went forward to accept the Lord Jesus as his Saviour.

Sandy's is a true story.

And there are many other boys and girls in rural America like Sandy — boys and girls waiting for a chance to hear about Jesus and His love.

Your prayerful fellowship enables us to maintain Sunday schools and Bible Conferences, and to send missionaries to these neglected children. Will you help?

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This Month's Authors



FRANK E. GAEBELEIN, writer of the lead article in this issue on the "why" of the Bible, is founder and headmaster of the Stony Brook School (for boys), Long Island, N. Y. A recognized leader in Christian education, Dr. Gaebelein is also publisher of *Our Hope*, an evangelical Christian periodical founded almost sixty years ago by his father, the late, widely known and greatly loved Arno C. Gaebelein. At Bible conferences and in churches and schools throughout the United States and Canada, Dr. Frank Gaebelein is in constant demand as a speaker and preacher. He contributes frequently to various Christian periodicals and has authored several books, including *The Servant and the Dove* and *The Christian Use of the Bible*.

WILLIAM M. RUNYAN, writer of the poem, "The Waiting Drummer," is best known as the author and composer of many fine hymns and gospel songs. But this is just one facet of a great and varied ministry. Born in New York state, he came as a child with his family to Kansas, where he was brought up, later rounding out his education at Northwestern University in Illinois. Then he entered the pastorate, as his father had done. He spent fourteen years in pastoral work, then, together with Mrs. Runyan, began touring the country as a singing evangelist. But after twenty years of this one night the "minister-musician," as he was known to congregations, suddenly discovered that he had no voice left with which to sing, and little enough with which to preach. It was only then that he turned his musical knowledge and abilities in the direction of writing and composing. You may see his work in the scores of gospel songs and hymns found under Mr. Runyan's name in some of our finest hymn books, including the majestic "Great Is Thy Faithfulness" and the tender prayer song, "Lord, I Have Shut the Door."

FAITH COXE BAILEY is one of those busy, capable people who always seem to be able to take on another job and do it well. So, when the editors were casting about for someone to do a special article on R. A. Torrey for the February issue, Mrs. Bailey came to mind. We knew that she was coming to the Chicago area from Albany to interview Miss Edith Claire Torrey ("If You Can Be Thankful—," *MOODY MONTHLY*, Nov. '55) for material for a radio script on Dr. Torrey's life. Busy as she was, she graciously consented to take on the added burden, and "R. A. Torrey's Most Persuasive Sermon" is the result. For a half dozen years Mrs. Bailey has been a regular contributor to *MOODY MONTHLY* as well as other periodicals.



Chimney Corner Scriptures

The following sayings are often quoted as coming from the Bible, but the fact is that none of them can be found in the Bible as quoted. Some of them contain truth, while others are entirely false.

1. Every tub shall stand on its own bottom.
2. Money is the root of all evil.
3. Before the end of the world you cannot tell summer from winter except by the budding of the leaves.
4. Cleanliness is next to godliness.
5. In the last days men shall grow wiser and weaker.
6. The Lord helps him who helps himself.
7. An honest confession is good for the soul.
8. The things I once loved, I now hate.
9. We are as prone to sin as sparks are to fly upward.
10. An idle mind is the devil's workshop.
11. Honesty is the best policy.
12. A nation shall be born in a day.
13. God tempers the wind to the shorn lamb.

(Moral: Don't believe everything you hear. Do like the Bereans in Acts 17:11, who "searched the scriptures daily, whether those things were so.")

—L. D. Kennedy

SERMONBUILDERS

Moody Monthly

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news
for and about
Christians

PRESSTIME PARAGRAPHS

Removal of New Tribes Mission from Chico, Calif., to Milwaukee, Wis., has been accomplished, according to George H. Ziemer, pastor-director of Wisconsin Tabernacle with which the mission has been merged. (NTM, organized in 1942, has approximately 400 adult missionaries active on various fields in fifteen countries. Another 220 are in training. Currently twenty-five tribes are being reached.)

* * *

In Costa Rica missionaries, laymen and evangelical church leaders at San Jose have founded the city's first primary and secondary school for evangelical children in the Spanish language. Behind the project is the Latin America Mission which already operates primary schools and a girls' high school in Colombia.

NEWSQUOTE of the Month

"Surprisingly enough, it is in countries adjacent to the Iron Curtain where a reborn spiritual faith is most apparent. Particularly in Finland, Germany and Greece . . . people [are] placing their faith in God. In these countries, too . . . people [are] less afraid of Communism than their neighbors in countries farther distant from the Iron Curtain. Their faith has fortified them against fear."

Story Behind the Quote: This observation was made by Herbert J. Taylor of Chicago, immediate past president of Rotary International, at a Rotary meeting in Jackson, Mich., during a celebration of the local club's fortieth anniversary.

Mr. Taylor should know whereof he speaks, having traveled 75,000 miles and visited twenty-nine countries as Rotary president last year. In Italy, especially, Taylor believes, the tide has definitely turned against the Communists.

Mr. Taylor is convinced that Communism's greatest weakness is its godless ideology and that the free world's greatest weapon in the struggle for the minds of men would be a "great world moral and spiritual upsurge," the only sure way to peace.

Reliance on treaties to secure peace with the Communists is unrealistic, warned Mr. Taylor, saying: "They cannot be trusted in any way. To secure peace we must defeat Communism and the way to do that is to defeat it in the realm of spiritual faith."

Fourth "Venture for Victory" Team to South America

For the fourth successive year Coach Don Odle of Taylor University is selecting a "Venture for Victory" basketball-evangelism team. The new team will play against South American athletes under the sponsorship of Youth for Christ International and will conclude its tour by participating in the Pan-American Congress of Youth Evangelism, scheduled for Caracas, Venezuela, August 5-12.

Don Granitz, former team member, now a missionary in Brazil, is arranging part of the schedule. The team will play in key cities of Central America, Brazil, Peru, Argentina, Ecuador and Venezuela. (Item: The three previous teams under Coach Odle played in more than 250 games in the Far East, presenting the gospel during half-time intermissions and at other meetings during the tours. Odle estimates that his players have spoken to over a million orientals in about 600 meetings.)

Mammoth U.S. Church Needs Surveyed and Estimated

For the first time in this country's history, a nation-wide, county-by-county survey of all major faiths is nearing completion. This fact-finding effort has taken two years and more than \$100,000. It is in its final stages and results will be available early this year.

The survey will show a county-by-county breakdown of churches and memberships. It covers Protestants, Roman Catholics and Jews. It is based on statistics for 1952—sixteen years later than the last Federal religious census. It is expected to reveal to church leaders of various faiths and denominations where their own church areas are adequate or more than adequate, where "caution" areas are located and where there is a definite need for more churches.

The survey is being sponsored by the National Council of Churches Bureau of Research in co-operation with denominational bodies and Columbia University. Already statistics of 174,700 out of more than 280,000 churches have been processed.

Meanwhile, Dr. Willard M. Wickizer, executive secretary for church development of the Disciples of Christ, estimates that Protestants must plan to raise eight billion dollars with which to erect 105,000 new churches before 1975, if they are to keep up with America's fast-growing population.

Many Rural Churches Aided by Free Postage for Bulletins

Bulletins issued by rural churches will go through the United States mails free of charge under terms of a regulation made by the Post Office Department. Extension of the "free in county" mailing privilege (long accorded weekly newspapers) to church bulletins or parish papers is an unexpected by-product of legislation approved by Congress last July. The new law also makes it easier for church bulletins to obtain second class mailing privileges.

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Catherine Hardin, blind missionary, bids goodbye to GAB's Ralph Montanus.



Billy Graham is greeted in nation's capital by House Chaplain Bernard Braskamp.



Artist-evangelist Phil Saint is looking toward evangelistic meetings in Argentina.

• **ANGEL MARTINEZ**, a 33-year-old Southern Baptist evangelist, has accomplished an amazing feat of memory—he has memorized almost the entire New Testament, over 7,000 verses. Asked what system he used, he revealed his secret—he learned five verses practically every day, beginning many years ago. "I can memorize the five verses in fifteen minutes," he said, "but I spend an hour on them to get them firmly planted in my mind." Time also must be spent in review in order to retain the verses learned years ago. (Item: Angel never refers to notes when he is preaching a sermon. It is outlined in his mind beforehand and he seldom misses a point. All of the points are thoroughly grounded with Bible verses that he plucks from his memory. "That is where the power comes from, the Word of God," he says.)

• **CATHERINE HARDIN** (see photo above), believed to be the world's only blind foreign missionary, is now busy teaching Braille to students in the Industrial School for the Blind, Antigua, British West Indies. She plans to teach there for two years under sponsorship of the Gospel Association of the Blind, directed by sightless Ralph Montanus. She left from New York International Airport last November, in what might become a new sphere of service for other blind persons if her first term proves successful.

• **H. EVAN MCKINLEY** and his wife, known as the McKinley Music Messengers, returned to their home in Morristown, Tenn., some weeks ago just in time to watch the last of their personal belongings burn to ashes. The evangelist and his wife have been holding meetings as a team for almost forty years and were able to take that loss in their stride, but they did have one regret. Their ten musical instruments, including tuned bells, a theremin ("the only instrument in the world played without touching"), converted liquor glasses and other novel instruments, were all destroyed. (Item: McKinley has appealed to **MOODY MONTHLY** readers to help him find a new set of "Piccolo Bells" which he may purchase.)

• **DR. GABRIEL HAUGE**, President Eisenhower's administrative assistant for economic affairs, is an active

Lutheran layman, accustomed to preaching in place of his now retired father, pastor of the Hawley, Minn., Lutheran church. In a current magazine article, Dr. Hauge reveals that the Chief Executive, during his period of hospitalization last year, kept a red leather-bound Bible on his bed table. The Bible was kept there to ascertain the accuracy of Scriptural quotations, which were most frequently located by the President himself. (Item: Dr. Hauge, who collects books and etchings on church and cathedral architecture as a hobby, has a beautiful painting of Gethsemane by the French artist Bauchant on his office wall in Washington. He, too, keeps a Bible handy in his office, because "there are always minutes during the day when I can read.")

• **BILLY GRAHAM** paused in a busy schedule early in December long enough to take part in the opening of the Graham team's new Washington, D.C., headquarters in the Pennsylvania Building, 13th and Pennsylvania Avenue, N.W. The Graham Evangelistic Association had formerly maintained its central film office in the nation's capital.

• **PHIL SAINT**, internationally known artist-evangelist (see photo above), has arrived in Costa Rica where he will spend most of the present year in the acquisition of the Spanish language. His ultimate goal: A three-member team which will hold large evangelistic meetings in major cities of Argentina. Unlike Saint's travels in recent years, this one is (n.v.) permanent, "maybe for the rest of our life." (Bill Fasig, currently with Word of Life Fellowship, and a third as yet unnamed person will complete the trio.) The evangelist's wife, Ruth, and their four children, Ruth Ellyn, 13; David, 8; and five-year-old twins Jimmy and Joey, are also living in Costa Rica.

• **HOMER RODEHEAVER**, musical director for Evangelist Billy Sunday for twenty years, died December 18 at Rainbow Lodge on Winona Lake, Ind., at the age of 75. He once made a 42,000-mile trip around the world with his famous trombone as his constant companion. His last big project: a ranch for underprivileged boys at Palatka, Fla.

Rural churches that send out bulletins to all their members may enter them as second class matter and enjoy free mailing to all subscribers living on rural routes within the county in which they are published, as well as to box holders in small towns or villages. City churches will also gain under the regulation, but must pay a minimum charge of one cent per copy for matter delivered by carrier.

Uncover Vast Audience for Gospel Broadcasters

The latest two-year survey on religious broadcasting concludes

that three out of five households watch or listen to some religious program regularly with leading Roman Catholic programs rating a much larger audience than leading Protestant broadcasts.

Entitled *The Television-Radio Audience and Religion*, the analysis bases its findings on the most comprehensive study ever undertaken of a major American city's viewing and listening habits. The city is New Haven, Conn., where a representative cross-section of 5 per cent of the population (164,443 in 1950 census) was interviewed.

Specific findings: 1) Religious programs tend to be sixth

Moody Monthly

in popularity among audiences, but TV stations grant only 1 per cent of total time to such programs . . . 2) Advertising consumes one-fifth to one-fourth of all telecast time. 3) Few local pastors seriously consider the impact of television and radio on their congregations . . . 4) Family groups find programs based directly on the Bible the most interesting and useful of all religious programs . . . 5) Audiences for Protestant programs are composed largely of persons in late middle age or older . . . 6) Of 3,559 families interviewed only one person said he was brought into a church through the direct influence of a radio or TV program.

Missionary Deadline for Social Security Near

April 15 is an important deadline for missionaries who wish to qualify for Social Security benefits, the Evangelical Foreign Missions Association points out in a recent statement to missionaries and mission boards.

Missionaries not classified as lay employees of mission boards have until April 15, 1957, to qualify for Social Security coverage. If the missionary wishes to accumulate Social Security credit for 1955, however, he must file a certificate of election (Form 2031) before April 15 of this year. He is eligible to do this if he can show that he has been "ordained, licensed or commissioned" as a missionary and was engaged in the ministry as of January 1, 1955. Coverage involves payment of a self-employment tax on or before the date on which income tax is ordinarily due. Further details may be obtained from the nearest office of the Bureau of Old Age and Survivors Insurance or from the Bureau of Old Age and Survivors Insurance, Washington, D.C.

Canadian Christians Winning Religious Rights

Religious news from Canada of interest to evangelicals is rare. What does filter through to the U.S. is usually based on activities of Roman Catholic origin. Nevertheless, there has been much of interest to evangelicals in past weeks.

1) Absolute freedom of worship, assembly and conscience was virtually assured all Canadians in a unanimous ruling handed down by the Supreme Court of Canada. The court victory was won by militant Jehovah's Witnesses, but all religious groups in the Dominion may expect the same protection.

(Unlike the American constitution, the Canadian constitution does not specifically guarantee the fundamental rights of the people. The British North America Act passed by the British Parliament in 1867, which is all the written constitution Canada has, was concerned with setting up a federal Canadian state, and dealt mainly with how this should be done. The fact that Canadians do have the same democratic rights as Americans stems from the incorporation into Canadian law of the rights and freedoms of the individual as they existed in 1867 by virtue of British and Canadian statute law and British common law.)

The court's decision upheld a damage action brought by a member of the sect against three Quebec policemen who broke up a religious meeting in his home six years ago. It awarded Eymier Chaput \$2,000 and called the police action unlawful, illegal and criminal.

2) Despite an impassioned warning that the rights of one religious group cannot be restricted without restricting the rights of all, the Union of Manitoba Municipalities has reaffirmed its demand for restriction of the rights of Hutterites in that province.

For the second time in two years delegates gave overwhelming support to a resolution calling upon the provincial government to forbid Hutterites to set up new colonies within forty miles of existing ones and to limit the holdings of a colony to ten to fifteen sections depending on the nature of the soil and local conditions.

This reaffirmation quickly drew comment from Christians who cannot conscientiously accept any concept of political restraint on religious freedom.

Confidence that the curb would eventually be removed was expressed editorially in the *Mennonite Observer* which predicted: "The resolution is doomed to failure, for leading members of the Manitoba cabinet will oppose any attempt to impose a curb on Hutterite colonies. If the bill comes in it will have to be a private member's bill."

3) Previously, a Quebec statute governing municipal observance of six Roman Catholic holy days was ruled invalid in a unanimous judgment by the Supreme Court of Canada. That ruling, because it was final and cannot be appealed, brought

to an end a bitter four-year-long fight waged by seven large Montreal retail stores which had opposed a city by-law, based on the statute, requiring all stores to remain closed on the six days in question—Christmas, New Year's Day, Epiphany, Ascension, All Saints' Day and the Feast of the Immaculate Conception. (See *N/R*, Jan.)

Scandinavians Apply New Church Techniques

Church leaders in Scandinavia, in an effort to make religious influence more effective in their respective communities, are applying new techniques in their ministry.

In Denmark the Lutheran National Church has appointed its first "block clergyman." In Aalborg a pastor has been charged with the care of 3,000 people living in a block of flats recently developed by a large building society. In this housing development there is a recreation center, and it is proposed to build a church in connection with it. The idea was inspired by Bishop Erik Jensen of Aalborg Diocese, who for many years was secretary-general of Copenhagen's Church Fund. He realized the latent need among the spiritually rootless population of large new housing developments for contact with the church. It is almost impossible to establish contact of this nature in the large city parishes, whereas a block-pastor, besides looking after his regular church work, is supposed to take part in the work of the tenants' association and be in touch with other problems common to the whole block of flats. Thus he finds it far easier to get into contact with his parish.

In Sweden a layman persuaded Lutheran state churches and various free churches in the Gothenburg area to cooperate on an idea almost revolutionary in Swedish church life—the advertising of Sunday church services in newspapers.

Such advertising, well known in the United States, but entirely new in Sweden, was launched on the initiative of Mr. Hans Oddestad, manager of a local wool concern. He convinced congregations belonging to the Church of Sweden as well as congregations of free churches, that regular advertising in the press may bring more people into the churches. (Item: Expenses for the campaign, first launched on a four-week trial basis, will be covered by contributions amounting to one-third from the state churches, one-third from the free churches and one-third from reserve funds acquired from the proceeds of Billy Graham's visit to Gothenburg last summer.)

Russian Christians Get Bible—and Propaganda

The first new edition of the Russian Orthodox Bible since the Bolshevik Revolution was released in January, according to a report from Moscow published in the *New York Times*. The volume, edited by the Moscow Patriarchate of the Russian Orthodox Church, had a first printing of several hundred thousand copies. Subsequent printings are expected to carry its production into the millions.

The new edition fills a critical need for Bibles among Orthodox believers in the Soviet Union. Some churchgoers now carry badly tattered Bibles dating from the last century.

The work of preparing the volume has been under the direction of Metropolitan Nikolai and other Biblical scholars attached to the Patriarchate staff. Publication of the new Bible reflects a significant improvement in the church's position in Russia.

Simultaneously, Soviet policy continues to combat a revival of religion. In one of the strongest declarations in recent months M. P. Koritsyn of the Soviet Ministry of Culture portrayed religion as based solely on "blind faith," and said religion "kills the best human qualities." In this connection, Koritsyn cited the danger of the religious maxim: "Love your enemies, bless them that curse you." Hate, not love, is needed to ward off enemies, Koritsyn said.

The Soviet speaker attacked observance of religious holidays as "one of the most harmful remnants of the past." In discussing Easter, the most important holy day for Russian Christians, Koritsyn made the flat statement that "science has proved that Christ never existed."

The fact that most religious leaders are now "loyal" to the communist regime does not mean that atheistic propaganda is not necessary, Koritsyn declared. "The Communist party, which is founded upon the only correct world outlook—Marxism, Leninism—cannot remain neutral in its attitude toward religion . . . It would be naive to think that religious beliefs will die a natural death. Such views are anti-Marxist and anti-party; religious beliefs are long-lived, are an enormous force and can become stronger."

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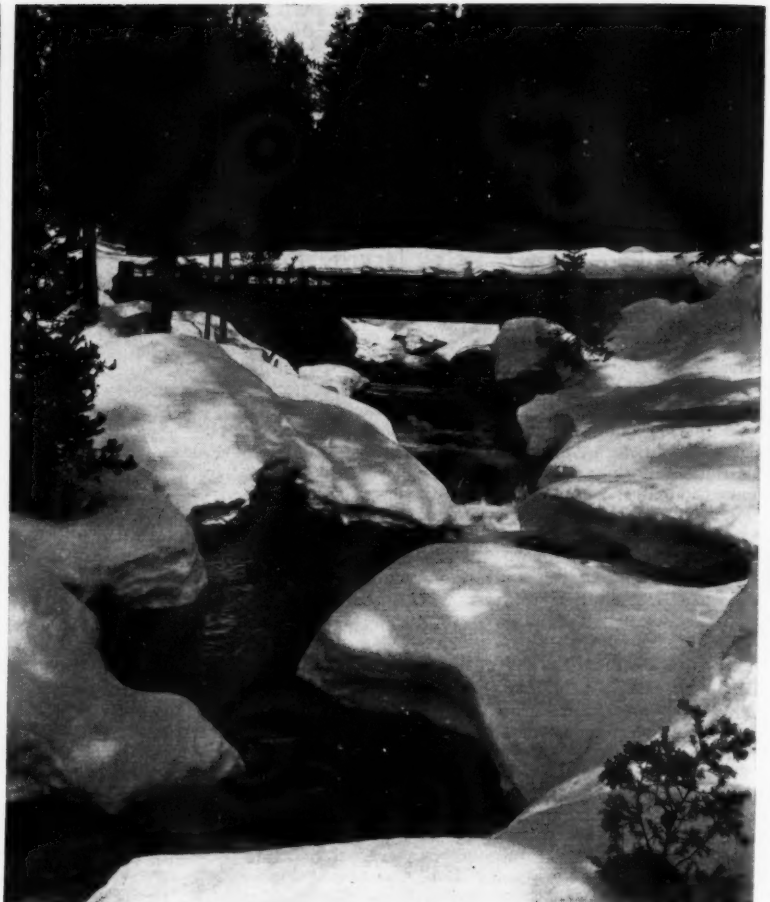
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MILDRED WILKIE

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Is that why a sparkling woodland stream
Sings its way through sunshine and through shadow—
Because its verdant music comes from Him?

"His Voice is as the sound of many waters."
Is that why the plunging waterfall
Hums a song of rushing, whispered thunder—
Because it's heard One speak who is Lord of all?

"His Voice is as the sound of many waters."
Could it be each cadence of the sea
Is but an echo small of holy utterance
Blending wind and wave in harmony?

"His Voice is as the sound of many waters."
Life-giving Drink beside a well once poured
For one whose thirsting heart could only wonder
That He who bid her drink was Christ the Lord.

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What will it be, when worshiping, adoring,
I kneel before Him—and He speaks my name!

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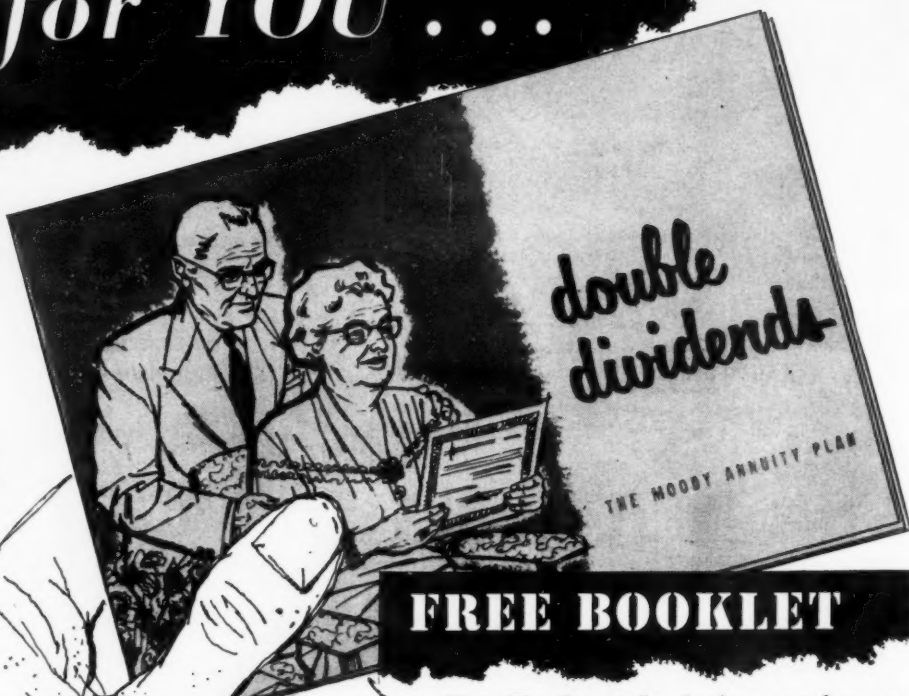
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Editorials

D. L. Moody's Anointing for Service

In this month when we celebrate the 119th anniversary of the birth of Dwight Lyman Moody, it is on our heart to say once again how important it is for the servant of God to know the blessed anointing of the Holy Spirit for his ministry. Dr. R. A. Torrey hesitatingly told the story of how the power of God fell upon Mr. Moody as he walked along the street in New York City.

According to Dr. Torrey, Moody rushed to the home of a friend and asked for a room where he could be alone with God. He was in that room for hours. Let Dr. Torrey tell us what happened:

The Holy Ghost came upon him filling his soul with such joy that at last he had to ask God to withhold His hand, lest he die on the spot for very joy. He went out from that place with the power of the Holy Ghost upon him.

The only explanation that we have been able to find in the writings of Moody or in the writings of those who were close to him is twofold. First, he prayed earnestly. Second, he obeyed the Word of God implicitly. No man can mean business with God, surrender his life completely, then pray fervently and ever be the same.

We do not plead for exactly the same experience in the attendant circumstances. We do not even insist on the same phraseology. But we do insist that if more of us who are Christian leaders would pay the price, we would see more of what only God can do in this terribly needy age.

Money for Free

Impressive indeed are the figures recently released by the Ford Foundation, the Sealantic Fund (founded by John D. Rockefeller, Jr.), and the Dupont Company for educational purposes. Five hundred million dollars to hospitals and accredited colleges and universities is a tremendous grant. In addition \$10,375,000 has been given six interdenominational theological schools and the American Association of Theological schools and \$900,000 to 100 colleges and universities—\$511,275,000 from these three sources alone, distributed across the nation.

Of course, citizens of this country are glad that part of our educational system is so materially helped. But our joy is somewhat tempered. We have no question as to the right of these foundations and of the Dupont Company to make their distributions to institutions which have some endorsement of their worthiness. Nor do we question their right to support institutions whose ideology and theology may be quite opposed to the conservative position. However, we cannot help but wonder at the wisdom of such one-sided support of theological seminaries acknowledged to be liberal or neo-orthodox.

Yes, we understand the implied restrictions: interdenominational and accredited by the American Association of Theological Schools. The foundation has to have some criterion. But when we think of the pinkish preachers some of these institutions have turned out, when we think of the unbelievers they have let loose in the churches, we wonder why business men do not see further than they do.

For whatever good may come of these grants, we

shall be thankful. It may be hoped that the use of the funds may result in the inculcation of something of the rock-ribbed kind of Americanism which made such amounts of money available for such distribution.

The Sterility of Liberalism

No one doubts that, by human standards, there are theological liberals who live exemplary and sacrificial lives. But it is likewise evident that it is not the genius of liberalism to produce sacrifice or to make martyrs. So far as Christianity is concerned, it takes dedication to the Person of Him who is indeed the Son of God and whose Word is absolute Truth to produce that kind of discipleship.

Why should anyone sacrifice anything for a belief that is relative and/or unsure? Why invest in a heaven that may not even exist? Why avoid a hell that is the product of fancy? Why die for a faith that has rivals which are as good?

This impotency of liberalism was inadvertently acknowledged as Dr. Jerald C. Bauer, dean of the University of Chicago Federated Theological Seminary, told of the use which is to be made of a \$1,750,000 grant from the Sealantic Fund. According to the newspaper account, Dr. Bauer said: "We're doing a good job of bringing people into the churches, but apparently a very poor job of making religion really significant in everyday living." The report goes on to say that Dr. Bauer believes this grant can best be used in "experiments" to find ways to solve these problems.

Imagine the early Church trying experiments! That Christianity transformed lives, made witnesses, produced martyrs, changed communities, issued in persecution of the church—in short, created disciples.

Without apology we subscribe to the dictum that Christianity is nothing if it is not supernatural. If the Lord did not die for the sin of the world, if He did not rise again the third day, if the regenerating power of the Holy Spirit does not unleash new and divine life in the believer's life, if there is not the presence and power of the Holy Spirit for daily living, then we may as well close shop—Christianity is a tissue of falsehoods.

But, thank God, it is not. Many a humble follower of the Saviour can arise to say that it isn't experiments which are needed, but simple belief in the Word of God, a belief which shows itself in obedience to that same Word and thereby unleashes divine power in and through men who live even in a world like ours.

Where Are We Going?

So now a jet transport has streaked from Seattle, Wash., to Washington, D.C., and back in eight hours and six minutes. Proudly it is announced that the return flight (without benefit of prevailing winds) took only eight minutes longer than the earth's movement before the sun. That is, the plane reached Seattle on its return only eight minutes later Pacific time than its local departure time from Washington, D.C.!

Yes, this is a wonderful age. We are standing on the shores of a vast unexplored ocean of possibilities. It is possible to envision all kinds of uses of these marvelous inventions. We cannot help but wonder, however, how many have stopped long enough to discover where we are going so fast.

The only permanent and worthwhile objectives are still: morality, righteousness, salvation, and the kingdom of God.

Empty Hands

From time to time in these columns we speak of Christian failure. That we do this should not suggest, as

some have occasionally assumed, that there is any lack in the historic Christian faith. Indeed the opposite is true: we can afford to face reality because these things can be corrected. In every case the power of Christ is able to overcome the weaknesses and failures of which we speak.

The Bible nowhere presents the Christian in this life as perfect in his thoughts or actions. He is a man whose standing and nature have been changed as a result of trust in Christ. Though his old nature still clings to him, he has another nature. And thus he loves his Lord and longs to please Him. Though there is much in the world around him (and also within) to pull him down, all the resources of God are within his reach. Because of this, he is able to profit from exhortation.

* * *

Having made this explanation, we should not be misunderstood if we confess a serious and widespread failure in the Church—the failure not only to reach out and win the lost, but our seeming indifference to this situation.

It is a tragically significant fact that most Bible-honoring churches and most evangelical Christians today not only are not reproducing, *but they do not expect to do so!*

If you doubt this, ask yourself how many souls have come to Christ in *your* church during the year just past. Ask how many souls it expects to win this year. And ask yourself whether you expect to win at least one person to Christ before the close of 1956.

We cannot forget several year-end letters from missionaries which speak joyfully of God's increase—not in terms of scores or even dozens saved, but of one's and two's. Some may object that missionaries are full-time workers supported by Christians at home, but again we cannot help but recall the stories we have heard of the volunteer work assumed by many in the field—of Bible classes and visitation and personal work done by doctors, teachers and evangelists . . . long after their assigned duties of the day were over.

We expect our missionaries to win souls in spite of barriers of language and color, race and custom. And they, as God enables, expect to do so, too. They are not ashamed of one's and two's, and they are willing to invest hours of prayer and patient labor for one soul.

Expectancy and work. Work and expectancy. These go well together on foreign soil. Might they not do as well at home?

Or shall we be content with empty hands?

On This Year's Diet

Most Christians know that spiritual growth depends as much on day-to-day assimilation of Bible truths as physical growth depends on regular, balanced meals. Yet there are many who struggle through impotent Christian lives because they neglect the food provided in the Word of God.

If you are not now taking daily time to draw help from the Bible, personally or as a family, be sure that it will never be easier to begin than it is right now. Making room for time with God is never easy. You will never begin in earnest until you face the fact that this for you is an absolute necessity—worth pushing other considerations aside day after day to give it first place.

There are many types of Bible reading helps for those who wish them. Your pastor or your Christian book dealer will be glad to introduce you to them. Such helps range from devotional books and quarterlies which comment on short portions of Scripture to others which list suggested daily readings with leading questions for each portion. Always bear in mind, however, that it is the Word of God itself which supplies the spiritual food you need.

This being true, there is much to be said for prayerful, thoughtful reading of the Bible itself. Read through first one book and then another as the Holy Spirit leads until the entire Bible has been read. Then read through again. Jotting down discoveries, thoughts and questions in a notebook will help immensely in this kind of reading, not only in recalling what you have read but in discovering truths that might otherwise be missed.

For family devotions, especially, a program of daily readings with questions may be preferred. Such help may be obtained from sources like Manley and Oldham's *Search the Scriptures*, an Inter-Varsity Fellowship publication.

The key to effective devotional reading of the Bible, of course, lies largely in persistence. When discouragements come, keep at it. When your schedule is interrupted, begin again where you left off. When plagued with the thought of how quickly you seem to forget, remember that the breakfast you ate this morning will benefit your body long after you have forgotten what you ate. Every morsel of the Word of God which you take in will do you good, and you will be surprised at how much the Holy Spirit will call to mind in time of need of what you have read and seemingly forgotten.

Coming Next Month

EASTER AT WINSTON-SALEM

Others throughout the country will be waking early to attend sunrise Easter services, but long before that, Moravians in Winston-Salem, N.C., will be gathering for services which make their observance of Easter impressive and unique. Next month C. B. Nordland gives you an eyewitness account.

WHY WE NEED CHRISTIAN COLLEGES

"Under no circumstances will I send my son or daughter to a non-Christian college or university!" This remark startled a professor in a Christian school to the point of re-examining this whole question. You'll want to read his conclusions next month in the article, "Why a Christian College."

NEW TWISTS FOR VACATION BIBLE SCHOOL

Yes, it's that time again—time to begin planning for a better-than-ever vacation Bible school. To help you, next month's IDEA NOTEBOOK will bring several new but tested ideas used successfully last year. Watch for this important feature, together with a VBS planning checklist, in next month's IDEA NOTEBOOK.

Men turn to it in time of stress

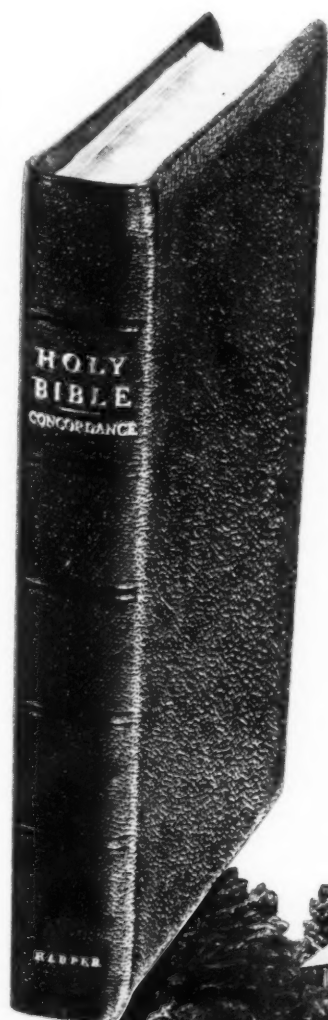
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It is the world's best seller

WHY?

By Frank E. Gaebelein



SOME of the greatest things are the least appreciated, simply because they are so well known. As Goethe said, "If the rainbow stood for a day, no one would look at it." This tendency to take the familiar for granted applies to many things, including books as well as the beauties of nature.

In all honesty, there are very few of us who have wholly escaped the self-deception of persuading ourselves that we know some great book everybody is supposed to know, although in point of fact we have never really gotten round to reading it. And so it is worth while just to stop now and then and ask some plain questions about some of the great things we take for granted.

Not long ago Robert Vogeler, an American official of the International Telephone and Telegraph Company employed in Hungary, was seized by the Communists and despite strong protest by our government, was imprisoned. On his release, he described the torment of solitary confinement and told how his captors finally let him have a Bible in his cell. "When my request for a Bible was granted," said Vogeler, "I treated it as

one treats a priceless possession, a thing of great value, a rare treasure . . . It gave me," he said, "strength and assurance for what, to my knowledge at that time, were the interminable years ahead."

But why the Bible? Why didn't Robert Vogeler beg the Communists to let him have a copy of Shakespeare or Browning, or perhaps of Faulkner or Hemingway? Why the Bible?

The same question emerges out of an incident related by Major General Courtney Whitney in a new book entitled *MacArthur's Rendezvous with History*. The night before the landing at Inchon, Courtney Whitney and his chief were aboard the flagship *Mt. McKinley* in the Yellow Sea. Whitney had been asleep only a short time when he was called to MacArthur's cabin. He found the General, in bathrobe and slippers, pacing the floor, and in a kind of self-debate, talking as he paced. One by one he reviewed the arguments against the landing and countered with reasons for the surprise attack. At last, at two-thirty in the morn-

*A message given in the Chapel of the United States Military Academy at West Point, New York, at the 86th Annual Presentation of Bibles to the Fourth Classmen by the American Tract Society.



The Waiting Drummer

I saw him stand, his part to smite the drum,
Clasping in hand the symbol of his skill;
His head uplift, his shoulders squared, but—still.
In each appointed place rapt phrases come
From strings and woodwind, from the brass and reeds.
They all with diligence their parts pursue
And he who silent is, whose notes are few,
Is one with them, and stands, and waits—and heeds.

My Master, there are times when I must wait;
Thou needest not my single note just now,
But my own self Thou needest in my place.
I will not charge the buffetings of fate;
With heart believing and with upturned brow.
My score observing—I shall watch Thy face.

—William Marion Runyan, from *The Waiting Drummer*, published
by Fleming H. Revell Co., Westwood, N.J.



ing, he concluded by saying that he believed the decision was sound.

"Thanks for listening to me," he said. "Now let's get some sleep." Whereupon, the writer adds, "he threw off his robe, climbed into bed and reached to the table alongside to pick up his Bible."

Again we ask: Why the Bible? Why was this Book, above all the millions of books that have been written, there? Why did this great commander on the eve of a momentous action turn, as many another commander before him has turned and as you some day may turn, to his Bible?

✦ I think we may say that men turn to the Bible in preference to any other book because, as Professor Cailliet of Princeton says, "The Book of books does not belong to a realm, if by realm a class is meant. The Bible is not in a class. It constitutes a class by itself."

We see, then, that it is really with the uniqueness of Scripture that we have to do. And in order that we may understand

its uniqueness I give you three propositions. The first comes from Psalm 119, where the writer says: "The entrance of thy words giveth light" (v. 130); the second is in John 17:17, where Christ declares: "Thy word is truth"; and the third is from the same Gospel, John 5:39, where He says: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Each of the propositions gives us a definite answer to the question, Why the Bible?

The first answer is that the Bible is unique because, in a sense that applies to no other book in the world, it enlightens us. "The entrance of thy words giveth light."

Imagine, if you will, a father and his small son in the midst of a dense and remote forest. In such terrain, for example, as I spent some time this summer, camping in the Rocky Mountains of British Columbia. The father, who is about to go away, impresses the boy with his danger. There are wild animals. The

temperature will go below freezing before morning. There is no food. But there is a place of warmth and food and shelter, if only the boy can find it.

"Father, show me how to get there," the boy asks.

"No," comes the reply, "find it yourself."

"But give me a light for my feet."

"No. I will not."

"Then, Father, just draw me a map; maybe I can read it by the light of the moon."

"No."

Imagine such a father! Yet that is what God would be like, had He left us without a revelation to guide us in this world. Why the Bible? It is the divine Guidebook for the journey which you and I, and all men, are making—this pilgrimage of life through the years on to our eternal destiny.

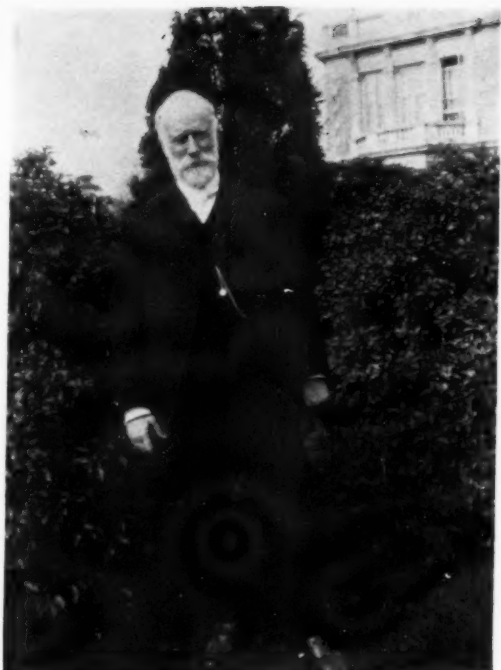
Now let us be perfectly sure that we understand exactly what we mean by calling the Bible the Guidebook. We are not speaking in a mundane sense only. Scripture is not just a textbook of science or of history. When it deals with these things, it speaks factually and truly, although sometimes figuratively and poetically. But its main function concerns the heart and the conscience and the soul of man as well as his mind and body. As Galileo said, "The Bible was given not to tell us how the heavens go, but to tell us how to go to heaven." So the Bible lights our way. It can do this, because it is the only book that is fully identified with truth.

✦ This brings us to our second answer. We turn to the Bible in preference to all other books, just because it is the truth. When you want reliable information about a subject, you go, if you are wise, to the highest authority. And when it

[Continued on page 41]

U.S. Military Academy where above message on the Bible was heard by cadets. Acme photo





Dr. Reuben Archer Torrey. He preached the Word of God.

This year marks the one hundredth anniversary of the birth of Reuben Archer Torrey, Bible teacher, Christian educator, evangelist and author.

Dr. Torrey was the man chosen by D. L. Moody to lay the educational foundations for the Moody Bible Institute, over which he presided as superintendent until 1901 when he began his around-the-world evangelistic tour with Charles Alexander. A close associate of D. L. Moody in various Christian undertakings, he was also pastor of the Moody Church in Chicago and founder of the Montrose, Pa., Bible Conference.

LISTEN to him, Sarah," said the Ottawa banker. "He's preaching that 'Bible is the Word of God' business again. Let's be gone."

His wife shook her head. "Cynthia heard it three times in London. You can jolly well live through it twice!"

It was true . . . Reuben Archer Torrey preached this sermon around the world and back, and it was still his most persuasive. He repeated its sentences fifty times and more, and they never sounded tired. Song leader Charlie Alexander sat through it the fiftieth time and didn't look (or feel) bored. And this is why. This sermon was more than the sum of its logical points and its catchy title. It was really Reuben Torrey's life. What he preached, he also lived.

The Ottawa banker glumly watched Torrey, behind the rostrum, swivel until he faced the hall's right rear corner. His hands were stuck deep into his swallowtailed coat pockets. "Why I believe the Bible is the Word of God," Torrey spoke with directness. "First . . . because of the testimony of Jesus Christ. If we accept the authority of Christ, we must accept . . . the whole Bible."

Such logic was Torrey's meat. It converted him. And it had almost condemned him.

It was called "Why I Believe

the Bible is the Word of God," but it

really was . . . his own life!

R. A. Torrey's Most Persuasive Sermon

By Faith Coxe Bailey

At fourteen he discovered, on an attic treasure hunt, a musty old book that pedantically outlined the plan of salvation. Amidst the attic dust, he absorbed it. His logical mind immediately ticked off the answers.

Accepting the Bible, you must accept Christ, he read. Accepting Christ, you are a Christian. As a Christian, you give up—everything. You even—preach the gospel! And "everything" wasn't to be shrugged off when you're the son of a prosperous New Jersey manufacturer. Everything—horses, dances, cards, the glamor of a law career—was to be grabbed at, not pushed away.

Reuben put the book back. He had made up his mind once and for all (he supposed), he would not be a Christian!

For five years, until he was a Yale senior, he stuck to his decision. One night in college, he woke up darkly depressed. For months a kind of blackness had hung over him; now it was fairly smothering him! In a panic, he begged God to lift the awful cloud.

"If you will remove it, God, I'll accept Christ. Confess Him in public. Give up law. God, I'll even be a minister!"

A "bargain with God"? Not to Reuben Torrey! It was simple logic. The depression lifted. He gave God his life. In 1879, he was graduated from Yale Divinity School.

In Ottawa the sermon continued: ". . . another reason the Bible is the Word of God . . . its fulfilled prophecies! The only way . . . you appreciate it is to get into the Book itself . . . until you see the truth of the Old Testament shining out of the New."

To be able to make that statement, Reuben A. Torrey had paid a price. It cost him a year of his life, some of his pride, and his newly established domesticity. It was worth it. Just out of Yale, he was called to a Congregational church in Garrettsville, Ohio. Garrettsville boasted two hundred people, an ample supply of taverns and one beautiful girl named Clara Smith. (Torrey married her shortly after his arrival.)

A strange spot to find a young man recently graduated from Yale University at nineteen! But he was happy. He worked hard. He led a few townspeople to Christ.

"And who are they?" protested Howard Bell, well-to-do family friend. "The local moron and a woman who moves to California as soon as she's a Christian! Arch, you're brilliant. Don't stall here. Go to Germany. To the University of Leipzig. Take graduate work."

"Can't. I've a family, Howard. Besides, it's expensive."



"Goodbye, father. We don't want you to go!" reads the caption of this photo of the Bible teacher-evangelist from a family album.



Announcements like these appeared in cities around the world.

"Pay every cent of your way. I'll pay for your family, too."
"Charity," Torrey sputtered. "Never."

"Needn't be charity, if you object. You take out life insurance and make me beneficiary. That way, you pay me back. Settled?"

It was. He had to go, because he had to face some honest doubts about the inerrancy of Scripture.

Germany glittered those years with the world's best theological minds. He studied under them all—Delitzsch, Luthardt, Kahnis, Frank. He absorbed, thought, prayed. He never pretended his fight with doubt was easy.

But when it was over, he knew. He came back to the United States a doctor of theology. And he came back to say, "The Bible is the Word of God. The whole Bible."

The conviction colored his preaching "... from the character of those who accept and those who reject the book! I do not mean ... every man who professes ... is better than every one that does not, but show me a man living an unselfish, devoted life who, without reservation, has surrendered himself to do the will of God, and I will show you a man who believes the Bible to be God's Word."

Unselfish and devoted to God's will, even if he was the neighborhood laughing-stock! Torrey had been that, too. After Germany, he chose between two churches: a well-heeled Brooklyn congregation and a pioneering venture in Minneapolis.

The Minneapolis deacons teased Torrey. "We're high potential. Got a mile-long list of prospective members. Struggling now, but this list—"



Dr. Torrey, in cap at right, in an informal moment, apparently during a Bible conference. The gentleman on the left is unidentified.

Torrey chose Minneapolis. His first job: to visit every name on that list. With a warm evangelistic glow, he rang the first doorbell.

"Morning, madam. I'm Dr. Reuben Torrey. Understand you're a Christian and a likely member for our ch—"

The door slammed so hard it ruffled the paper in his hand. He hurried off the porch. Had he read the wrong number?

But every house was the same. Up and down the Minneapolis streets, doors slammed in his face. Why? Here was the shocking answer: pathetically eager to call him, his members had lifted names from city directories and mail boxes, had slipped in names of local grocers, butchers, bakers.

"Not another call!" Torrey vowed. "They've insulted me. I didn't get my doctorate to be—. What's more, I come from better stock than most of these—these Minnesotans!" He stormed out of the house.

Stamping down the street, he thought he heard a voice. "Better family? Torrey's of Hoboken, New Jersey? What about Christ's family? Who was His Father?"

That truth stopped him. Right there, he surrendered himself to the will of God. That will? It was very obvious. He had his calls to make . . .

✦ In the Ottawa audience, the banker leaned forward slightly. It looked as if he might be listening "... from the inexhaustible depth of the Book. Nothing has been added to it in eighteen hundred years, yet a man can't exhaust it by the study of a lifetime."

Torrey had believed that enough in 1889 to leave Minneapolis. (By that time he was director of the City Missionary Society.) D. L. Moody was insisting he wanted Torrey as superintendent of his new Bible Institute in Chicago. As superintendent, Torrey would be guiding hundreds of intelligent young men and women pledged to spend the greater part of every day studying the inexhaustible Book. Here was work he believed in; he must come to Chicago.

All this was before him as he considered the invitation. At that time he could not know that he was to become D. L. Moody's right-hand man in the development of many of the great evangelist's ideas and projects.

"... and from the influence of the Book," Torrey's Ottawa sermon ran on. "There is more power in that little Book to save men ... than there is in all other literature, more power to lift men up to God."

Torrey knew that power first hand. He had seen it operate from Melbourne to London, from Nagasaki to Madras. He watched it work its miracle on more than one hundred thousand people!

For Reuben Torrey stood up in an Institute prayer meeting two days after Moody died, in 1899, and prayed aloud the strangest prayer of his life. He asked God to send him around the world as an evangelist.

It looked impossible. The Institute work plus the Chicago Avenue Church (he was pastor) demanded seven days a week of his time. But half way around the world, Australian churches were praying for a revival.

Two laymen from Australia sailed to England to track down the right evangelist. Nobody satisfied them. They started home via the States and arrived, concerned and disappointed, in Chicago, late in 1901. They heard Torrey just once; they laid down their proposition. Would he "travel around the world" to conduct a nation-wide revival?

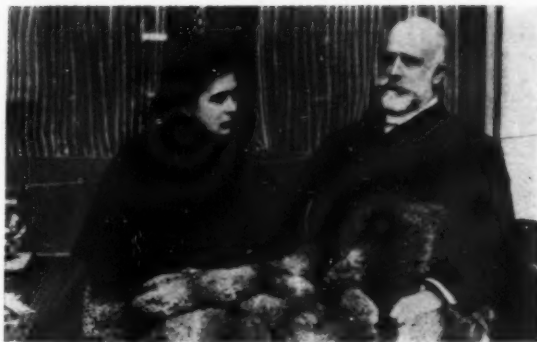
In December 1901, granted a leave of absence by Institute and church, he sailed out of San Francisco. He was about to begin a three-year, fifty-thousand-mile globe-girdling mission.

Even before he landed in Sydney, he saw the incredible force of God's power. There was a hurried (seventy-two gospel sermons in twenty-nine days) stop-over in Japan.

In Tokyo, he preached to a thousand men who had never in their lives attended a Christian meeting. Hearing the gospel for the very first time, more than a hundred accepted Christ that night.

In Kioto, Torrey watched one hundred and nineteen Japanese stand to acknowledge Christ—two of them Buddhist priests!

At a university, he ignored polite cautions to preach on "the influence of religion on education." Instead, he assailed



Dr. and Mrs. Torrey in Sidney, Australia, during evangelistic tour.

the cultured ones with "What shall I do then with Jesus who is called Christ?" One hundred and thirty said they would take Him as Saviour.

† AND Japan was only the beginning.

"... the immeasurable superiority of the teachings . . . to all other books." Now the banker was listening intently. "Get together from all literature of ancient and modern times all the beautiful thought you can, put away all the rubbish . . . and you will not have a book that will take the place of this one Book."

Torrey dared to act on this logic, even at the very door of a Hindu temple, here where men [Continued on page 39]

★ ★ ★

That Utilitarian Christ

By A. W. Tozer Copyright, Christian Publications, Inc.

OUR Lord forewarned us that false Christs should come. Mostly we think of these as coming from the outside, but we should remember that they may also arise within the sanctuary itself.

We must be extremely careful that the Christ we profess to follow is indeed the very Christ of God. There is always danger that we may be following a Christ who is not the true Christ but one conjured up by our imagination and made in our own image.

I confess to a feeling of uneasiness about this when I observe the questionable things Christ is said to do for people these days. He is often recommended as a wonderfully obliging but not too discriminating Big Brother who delights to help us to accomplish our ends, and who further favors us by forbearing to ask embarrassing questions about the moral and spiritual qualities of those ends.

In our eagerness to lead men to "accept Christ" we are often tempted to present for acceptance a Christ who is little more than a caricature of "that holy thing" which was conceived by the Holy Ghost, born of the Virgin Mary, to be crucified and rise the third day to take His place on the right hand of the Majesty in the heavens.

Within the past few years, for instance, Christ has been popularized by some so-called evangelicals as one who, if a proper amount of prayer were made, would help the pious prize fighter to knock another fighter unconscious in the ring. Christ is also said to help the big league pitcher to get the proper hook on his curve. In another instance He assists an athletically-minded parson to win the

high jump, and still another not only to come in first in a track meet but to set a new record in the bargain. He is said also to have helped a praying businessman to beat out a competitor in a deal, to underbid a rival and to secure a coveted contract to the discomfiture of someone else who was trying to get it. He is even thought to lend succor to a praying movie actress while she plays a role so lewd as to bring the blood to the face of a professional prostitute.

Thus our Lord becomes the Christ of utility, a kind of Aladdin's lamp to do minor miracles in behalf of anyone who summons Him to do his bidding.

Apparently no one stops to consider that if Christ were to step into a prize ring and use His divine power to help one prize fighter to paralyze another He would be putting one fighter at a cruel disadvantage and violating every common instinct of fair play. If He were to aid one businessman to the detriment of another He would be practicing favoritism and revealing a character wholly unlike the Bible picture of the real Christ. Furthermore, we would have the grotesque situation of the Lord of glory coming to the aid of an unreconstructed Adam—on Adam's terms.

All this is too horrible to contemplate, and I hope that the proponents of this modern accommodating Christ do not see the implications that lie in their shoddy doctrine. But perhaps they do see, and are willing nevertheless to offer this utilitarian Christ as the Savior of mankind. If so, then they no longer believe in the deity nor the lordship of Christ in any proper definition of those words. Theirs is a Christ of carnal convenience,

not too far removed from the gods of paganism.

The whole purpose of God in redemption is to make us holy and to restore us to the image of God. To accomplish this He disengages us from earthly ambitions and draws us away from cheap and unworthy prizes. A holy man would not dream of asking God to help him beat an opponent or win over a competitor. He would not wish to succeed if to do so another man must fall. No man in whom the Spirit dwells could bring himself to ask the Lord to help him knock another man unconscious for filthy lucre or the plaudits of the vulgar spectators.

A Joshua fighting the battles of the Lord, a David rescuing God's Israel from the Philistines, a Washington seeking God's help against the enemy that would enslave the young America—this is up on a high level of moral and spiritual principle and in line with the purpose of God in human history. But to teach that Christ will use His sacred power to further our worldly interests is to wrong our Lord and injure our own souls.

We modern evangelicals need to learn the truths of the sovereignty of God and the lordship of Christ. God will not play along with Adam; Christ will not be used by any of Adam's selfish brood. We had better learn these things fast if this generation of young Christians is to be spared the supreme tragedy of following a Christ who is merely a Christ of convenience and not the true Lord of glory after all.

From *The Root of the Righteous*. Used by permission Christian Publications, Inc., Harrisburg, Pa. Also available from Moody Press, Chicago.



Fifty-nine years ago this month D. L.

Moody was in the midst of a campaign

in Boston, preaching twice a day ex-

cept Saturday in Tremont Temple. On

February 12 he gave the following ser-

mon, which for its significance and ap-

plication to our own times might have

been preached only yesterday.

The P

By D. L. Moody

YESTERDAY, you remember, I brought up some witnesses to testify on the divinity of the Lord Jesus Christ. My purpose was to throw light upon the question Jesus asked the Pharisees, as you read it in the twenty-second chapter of Matthew, forty-second verse: "What think ye of Christ? whose son is he?"

The Jews answered, "The son of David."

Then Christ said, "How then does David call him Lord?" And they were silent.

They have been silent ever since on that question. I believe it is an unanswerable one. If Jesus Christ was not what

He claimed to be He is the greatest mystery the world has ever seen. I think if Jesus Christ wasn't divine, we'd have more trouble to settle who He was than to take Him for what He claimed to be—*God manifest in the flesh.*

Today I'd like us to examine some more witnesses. I want to put you all into the jury box, or to take the bench as a judge, and let these witnesses come in and testify.

♦ **FIRST**, let us examine the one who betrayed Him. Suppose that we could summon Judas back, who has been gone now these eighteen hundred some years.

Suppose he could stand before this audience. It seems as if I can almost see him throw down those thirty pieces of silver with a sullen look, a look of remorse and despair. And I hear him say, "I have betrayed innocent blood."

I am thoroughly convinced that Judas before he went hence believed that Jesus Christ was what He claimed to be—the Son of God.

Another good witness we have is the centurion of the Roman soldiers at the time of the crucifixion. He probably had no sympathy at first with the Jewish faith. He was there to carry out the full penalty of the law. He held the same position that the high sheriff holds in your state.

Here is this centurion who gave orders to drive the nails into Christ's hands and His feet, and to lift Him up on that cross. He was a witness to the whole scene. But before the Son of God expired the centurion smote his breast and cried,

☆☆☆

How to Point a Soul to Christ

IN ten years of evangelistic work, I have found that very few Christians really know how to point a person to Christ. Often this is because they do not know their Bibles, or if they do know them, they need instruction in how to use them in personal work.

May I share the very simple method that I have used for a decade to help persons who have heard the gospel and are ready to place their trust in Christ? I have used essentially the same approach for boys and girls, young people and adults. It involves only seven verses, but if used properly under guidance of the Holy Spirit, it will lead to "know so" salvation. The references and comments follow.

JOHN 3:3: *Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.*

Suppose I were to say to you, "Unless you are born again, you cannot see the kingdom of God." That is what the Bible says. A certain number of years ago you were born into your family, but the Bible says that you must be born again or you will never see heaven. Isn't that right? Now, if you are born again, then you will be ready for heaven. I will show you from the Bible how to be born again.

ROMANS 3:23: *For all have sinned, and come short of the glory of God.*

If all have sinned, that means you, too, does it not?

ROMANS 6:23: *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

Wages are something you earn, do you not? When you work, you expect to earn wages. The Bible says that the wages of sin is death, and death for an unsaved person means hell. All have sinned—and that includes you—and the wages of sin is death, or hell.

Now, according to the Bible, if you were to die right now without Christ, where would you go? That's right—hell. But you don't want to go to hell. Look at the last part of this verse: *But the gift of God is eternal life through Jesus Christ our Lord.*

God's Word says you are headed for hell, but it says that He can give you *eternal life*. How long does "eternal" mean? That's right—forever. And eternal life comes only through Jesus Christ our Lord. It is not through baptism, nor joining the church, nor confirmation nor being good, nor speaking in tongues. Eternal life comes through Jesus Christ our Lord.

ROMANS 5:8: *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

That is a lot of love, isn't it. You wouldn't die for an enemy, would you? No, but Christ did! Look what the Bible says: *Christ died for us.* He died for me. He died for you.

What did the verse before say? *The wages of sin is death.* This verse says, *Christ died for us.* If the wages of sin is death, and Christ died for you; then He has already paid your penalty, hasn't He? If Christ can give you eternal life, then there must be some value in His dying for you, don't you think? Now look at the next verse.

the Foolishness of Half-Faith

What do you think of Christ? Who is He? Have you

considered the testimony of these witnesses?

"Truly, this was a righteous man!"

Thank God for his testimony. He didn't believe that the Saviour was an imposter. He didn't believe that He was a deceiver and a blasphemer, and had broken the law of God. Even while he was executing the law of Rome, he vindicated Christ.

✦ But now we want to bring up some witnesses who were really friends of the Son of God. My heart warms up as I think of them. I think how grandly and how nobly they stood up for Jesus Christ, even though it cost them a great deal. They sealed their testimony with their life's blood.

A young lawyer went to an old lawyer who had great success in court and asked him what was the secret of success. And the old lawyer said, "Well, I'll tell you. When you get a case in court, always get good witnesses." Thank God, I've got some good witnesses this morn-

ing, and I'll challenge earth and hell to defeat their testimony.

If I had a case in court I wouldn't want a better witness than John the Baptist. For if there ever was a true man that walked the earth, it was John the Baptist. He didn't fear the face of anyone. We are told that he was a man "sent from God." He was heaven-sent. God the Father sent him to introduce His Son to this world. He was a herald, a forerunner, and we've got his testimony. The testimony that he bore in the valley of Jordan has come ringing down the ages. And the voice of John can be heard today in the earth.

Here was a man that was sent on a mission. And he could not be bribed. Money had no influence with him. No titles could influence him. He was the "voice of one crying in the wilderness. Prepare ye the way of the Lord."

And when a very influential deputation of men from Jerusalem was sent down

into the wilderness to inquire who this man John was—if he was the Christ, or Elijah, or this prophet, or that prophet, he said, "No, no."

"Well, then, who are you?"

"I am a mere nobody. Only a voice to be heard and not seen. There's One coming after me, however, who is important."

✦ No—there was no glory about John who always preached down himself and preached up Christ. He grew smaller and smaller. The God Christ grew larger and larger with him. And one of the strongest signs that a man is growing in grace is that he is growing smaller and Christ is growing larger.

I tell you, it takes a great deal for a man who has had the crowds surging around him day after day to see them going after someone else, and to say, "He must increase and I must decrease." When a man talks that way, you may

[Continued on page 36]



By EDDIE WAGNER

I JOHN 1:7: *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

Look at that last part. What is it that cleanseth us from all sin? *The blood of Jesus Christ.* How many sins can the blood of Jesus wash away? *All.* Does that mean every sin you have ever committed? Yes—all means *all*.

Now so far the Word of God has said that Christ can wash away all your sin because He died for you. He can give you eternal life and He can take you to Heaven. You say, "That is just what I want! How do I get it?" Look at the next verse.

REVELATION 3:20: *Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

Jesus is standing at your heart's door. He wants to come in. And He says that if you ask Him to come in that He will do it. He doesn't say "maybe," nor that He will if you are a big sinner or a little sinner or if you understand salvation. He just says that He will come into your heart—if you ask Him.

A Christian is one who has Christ in his heart. When you ask Christ to come into your heart, He comes in and makes you a Christian.

What happens to all your sins that we read about a few

minutes ago? That's right, they are washed away in the blood of Jesus. How many of them? All of them!

What kind of life will He give you? Eternal life. How long does that last? "Eternal" means forever, doesn't it? If you had eternal life, and all your sins were washed away by the blood of Jesus, which way would you be headed then? That's right, you would be headed for heaven. Now one more verse.

JOHN 1:12: *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*

Remember, Christ is knocking at your heart's door. He wants to come in. And when Jesus comes into your heart, He washes away all your sins, gives you eternal life and takes you to heaven. Besides, this verse says that He will make you His son (or child).

If God makes you His child, you have been born again. And what do you have to do? Receive Jesus Christ as your Saviour. You become a Christian, because Christ comes into your heart. You are saved from hell, and you are born again because God makes you his child. Let us pray, and you follow me in a prayer as you receive Jesus Christ as your Saviour.*

*The personal worker should of course feel free to vary the details of the above approach as the Holy Spirit may lead in various circumstances. In many instances, for example, the one receiving Christ may be encouraged to pray without the type of help suggested.

Juvenile



From delinquency to crime is only one tragic step. Lambert photo

FOUR boys—three of them teen-agers—crouch in the shadows of a dark alley on a dimly-lighted street, waiting for an officer of a nearby savings and loan association to take his regular route home. There's the sound of footsteps approaching, a hoarse whisper, a moment's wait, and together they leap upon the man, drag him into the alley, beat him, and rob him. Protesting feebly he tries to rise, when the youngest of the boys draws a gun, fires it, and they run. Minutes later they stop to count their gains. The wallet is empty, the purse yields seventeen cents. Meantime, back in the alley the man gasps his life away. He was seventy-six. You say, can this be possible in our enlightened twentieth century? Who—what—is responsible? How did these boys get that way?

Since the first article in this series was published three months ago juvenile delinquency has continued to occupy a major place in the thinking of the American public. Now, to help our readers see the problem more clearly and to see it as a whole, MOODY MONTHLY offers this second article, adapted and abridged from two panel discussions moderated by Dr. S. Richey Kamm, chairman of the division of social science at Wheaton College, Wheaton, Ill.

In the first discussion the search for causes begins with what the "man on the street" thinks about juvenile delinquency; it progresses to what the teen-ager himself thinks about it, as expressed in a survey of high school opinion; and it closes with a review of ways and means of resolving the problem, in some measure at least, by the re-welding of family ties.

Joining with Dr. Kamm in the discussion are Morris Nelson, physical education instructor at Moody Bible Institute, and Ladd Cameron, high school student and president of the Student Council at Wheaton High School. The panel listens first to a tape-recorded, on-the-street interview.

* * *

ANNOUNCER: Madam, what do you think is the primary cause of juvenile delinquency?

LADY: Well, I think it isn't the children so much as it is the delinquent parents.

ANNOUNCER: How do you think the parents can avoid this situation?

LADY: Well, if they're closer to them, they have more wisdom in dealing with them, and know what they're doing at all times.

ANNOUNCER: Then you think the primary cause of juvenile delinquency is the parents.

LADY: Yes. I think the home is a big foundation in every youngster's life, and how things go at home has a real bearing on what happens to youngsters.

ANNOUNCER: Thank you. Sir, what do you think is the primary cause of juvenile delinquency?

GENTLEMAN: I think it's mostly broken homes and delinquent parents.

ANNOUNCER: Which do you think is the bigger factor?

GENTLEMAN: Well, in the average home, whenever a child does something out of the way, instead of being nice to them and showing them a little confidence, the parent starts yelling and hollering at them, and the child gets separated from his parents, more or less. As they grow older they begin to feel insecure, they lose confidence in their parents, and think that they're their enemies instead of their friends.

ANNOUNCER: How about where the mother and father separate, and leave the child to go his own way or to live with some relative? Do you believe that plays a larger part in juvenile delinquency than the average home you have just described?

GENTLEMAN: Yes. When a child is idle he gets evil ideas and begins to play around where he shouldn't and gets into trouble, especially when he's just in his teens. But if the parents would stick together there would be fewer hoodlums and criminals.

* * *

KAMM: Mr. Nelson, what impresses you most about these comments as to the cause of juvenile delinquency?

NELSON: The thing that impresses me most is what the woman said about the parent or the parents who weren't close to their children—and that the home is the foundation in the life of the children.

KAMM: You would agree, then, that the home is quite

Delinquency AND THE HOME

Search for causes of the decline in moral standards among

youth of our land and one stubborn fact will stand out above all the rest

responsible for the way the children develop?

NELSON: Right. Also, I was impressed with what she said about the parents not staying at home enough to guide their children and know what they're doing.

KAMM: Would you say that just staying at home is all that's required?

NELSON: No. You would have to do something constructive while you're at home.

KAMM: Ladd, you've been interested in this problem, because you've talked to a lot of high school students about this. What impressed you the most as you've listened to these adults?

CAMERON: Well, the fact that parents should try to establish confidence with their children. I thought that was interesting since the same point came up in the survey I took among high school students. Also the statement that broken homes seem to develop a feeling of insecurity in children, and that there was a lack of parental supervision.

KAMM: So both your study and his opinion would seem to indicate that parents and children ought to keep together. Now suppose we hear another opinion from the man-on-the-street.

* * *

ANNOUNCER: Sir, what do you think is the primary cause of juvenile delinquency?

GENTLEMAN: My opinion would be, the lack of education and not enough discipline in the home.

ANNOUNCER: Let's take your first answer, about education. The newspaper today said something about someone who came from a pretty good family, and still he kept getting into trouble. What would you say to that?

GENTLEMAN: I'd say the boy was getting a lot of academic learning out of books, but nothing practical—I mean learning how to deal with actual problems such as one faces in everyday living conditions.

ANNOUNCER: And that doesn't have to do with schooling so much, but rather with learning how to live?

GENTLEMAN: That's it! In other words, we give them all the technical details but nothing basic on how to get along with your neighbor.

* * *

KAMM: All right. Now we've had some statements from average folks you meet on the street, expressing the opinion that parents are largely responsible for the present situation among our teen-agers. I wonder if those who make a special study of criminology would concur in that opinion? Do we have any evidence on that?

NELSON: Yes, sir. A great deal of evidence. For example, we find it in the report by the United States Senate and the Senate subcommittee on juvenile delinquency. We also have a statement by Walter Reckless, Ohio State University professor of criminology. Quoting from his article: "Juvenile delinquency is produced in America by the lack of proper supervision."

KAMM: In other words, here's a famed scientist who holds much the same opinion as the man on the street.

NELSON: Right.

KAMM: I wonder about the high school kids themselves. Would they share in that opinion? What about it, Ladd? What did you find in that study you made?

CAMERON: We found pretty much the same thing, Dr. Kamm.

Kids feel they should have a definite amount of parent supervision.

KAMM: Before you start telling us about it, tell me—how did you ever start looking up about juvenile delinquency, asking your fellow-students what their opinions were?

CAMERON: It started after people in our town began to feel that juvenile delinquency was definitely on the increase. Some of them, including the principal of the school and the head of the school board, decided to have a panel discussion on the problem for the parents of the town to hear. State's Attorney William Giles and several other distinguished people were at the meeting. They all figured that as long as they had the older people expressing their ideas on the subject they should have the high school feeling on it, too.

KAMM: They wanted to get some expression from people of about the same age as those in the delinquency group, is that it?

CAMERON: That's right. And as president of the Student Council I was asked to get that opinion. In order to get it, I decided to send a bulletin around and have the students in the different home rooms in the school give their ideas on it, how they themselves felt about it, and what they thought were the main causes.

KAMM: Were these bulletins official?

Families that do things together stay together. Merrim photo



In the homes of delinquents one basic problem exists,

overshadowing all the others. But there is an answer.

CAMERON: Yes. They were sent out by the principal and the discussions were supervised by the teachers.

KAMM: Did the students in the home rooms have a chance to talk this thing over before they committed themselves to any definite ideas?

CAMERON: Yes, sir. They had three days to discuss it, one period—about an hour—a day. That way they had time in between to think about it and get their ideas across. After they talked it over for the three days they put their ideas down on paper. These were sent to me, and I tallied up the findings. They were also O.K.'d by the various teachers and by the principal.

NELSON: Then this wasn't a shot in the dark, so to speak, but the result of organized thinking. . . .

CAMERON: Yes, sir. Then I arranged the answers in the order of their frequency. The answer that was outstanding, the one the kids of the high school felt was the main cause, was the lack of parental supervision.

KAMM: Well! We're right back where we started.

CAMERON: They felt the parents didn't supervise, and give their children the right idea about how to act and what was right and wrong.

KAMM: I don't suppose any chance was given them to say *why* they felt their parents didn't supervise?

CAMERON: No, sir. The whole idea of the survey was to get at the main cause or what they thought were the main causes—not necessarily the ways they could be solved.

KAMM: What did the students think was the next most important cause?

LADD: Association with the wrong people—bad company and things like that—where the kids get in with a gang and feel they have to go along with the crowd.

KAMM: Was any other point stressed?

CAMERON: A bad home life was considered important.

KAMM: What did the students mean by that?

CAMERON: Well, where parents might be arguing all the time, create tensions in the family, and things like that. There would be no feeling of security.

KAMM: Mightn't that be caused by economic factors as well?

CAMERON: In this survey I separated the two, though in some cases they might overlap. The effect of extreme wealth or poverty in the home was a point I brought out later in the survey.

KAMM: Extreme wealth. How would that affect discipline in the home?

CAMERON: They seemed to think that in a family where there is extreme wealth the kids have everything handed to them on a silver platter, you might say, and they don't have to work for anything. As a result, when they want something to amuse them or give them a thrill they'll go out and maybe steal a car or something. On the other hand, in a family where there is extreme poverty the kids don't have the things the others have, and they're likely to think that the best way to get them is to steal them.

KAMM: How about the lack of religious education in the home? Did you find any reference to that in your study?

CAMERON: Yes, I did. And along with it, no association with a church.

KAMM: That's interesting, because normally we think that young people don't want any religious education. And yet in your list of causes they put it down as one of the most important factors.

CAMERON: Yes, sir.

KAMM: Now we read a lot in the papers about marijuana and drugs and things like that as being contributors to delinquency. How about that? Any ideas on that?

CAMERON: That also was one of the things the students brought out—the use of tobacco, alcohol, and drugs. Maybe you would like me to explain just how they think these might fit into the pattern. Alcohol is one thing where we all know that after a person has used it, he has less control over his actions and emotions. So he gets into trouble. The same with drugs. And the only alternative after using up their own money is to steal it. So they become delinquent.

KAMM: Thank you, Ladd. These high school students have made a real contribution. In our discussion today we apparently have discovered—without brushing aside other factors or pretending to arrive at any pat answer to a very grave and complex problem—that in the opinions expressed here—of the man-on-the-street, at least one criminologist, and the high school students themselves—parents are the ones who are largely responsible for delinquent tendencies among their children. And we have discovered too that somehow the way out

[Continued on page 44]



Shining Gold

HARRIET CLARK KENNEDY

They say that mothers have no pay,
But Linda smiled at me today,
And Karen stopped and hugged me tight
As I went in to say goodnight.

Dear God, please help me on my way
To be more faithful every day,
And thank you for the shining gold
I have, as these small lives I mold.

The Life of Fellowship and Fruitfulness

By H. G. MACKAY

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PART VI, The Life that Faith Brings, I John 5:1-19

What is this divine life which is so essential
and so wondrously possible?

God is light, and we must be brought into the light if we would enjoy fellowship with Him. God is love, and He desires that we be brought near to walk with Him in a daily display of His love in us. God is life, the source from whence we derive the life that is necessary if we are to walk in the light of fellowship, and display the love in fruitfulness. What is this life which is so essential to us, and yet so wondrously possible for us?

I

First of all, it is a *divine* life, the very life of God imparted to each one who is born of Him. In his Gospel, John explained that such a divine birth is effected through the acceptance of Christ as personal Saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). And all who have been born of God through the acceptance of Christ will most assuredly believe that Jesus is the Christ (v. 1). Here is not the "way" of the new birth that is emphasized so much as the evidence and result.

There are five proofs of the new birth given by John in this First Epistle:

- Faith in Jesus as the Christ (5:1)
- Love to God and His people (4:7)
- Practicing of righteousness (2:29)
- Preservation from sin (3:9)
- Preservation from Satan (5:19)

II

The life received from the God of love must inevitably be a *love* life. And being born of God, having His nature, we must love Him in return. John has emphasized this in the previous chapter, "We love him, because he first loved us" (4:19). Now he reminds us again that "every one that loveth him that begat loveth

him also that is begotten of him" (v. 1). Love for the parent must of necessity include love for the children. What repeated stress is placed upon this theme of brotherly love, until it becomes one of the major strains of the letter!

III

A divine love life will ever be an *obedient* life. True love to God's children will never lead us to disregard God's commands. Rather we show the genuineness of our love to Him by our obedience (vv. 2, 3). Open and outright disobedience to God's will and word would surely cast doubt on the reality of our professed love to Him. And the child of God who rejoices in God's love gladly returns that love to Him and His people. To him the divine commandment will not prove grievous (v. 3), for it is neither difficult nor distasteful to carry out the commands of those whom we love and of whose love we are firmly assured.

IV

Earlier in his letter, John has shown the entire world-system to be in opposition to the Father. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (2:16). But the one who possesses the life and nature of God overcomes the world; faith in the Son of God provides that power.

Thus the life that comes by faith is an *overcoming* life. God would have His children to be *overcomers*, and He has made this possible through the victory of the Son of God. John had previously recorded the Lord's own statement regarding this: "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John, 16:33). Whether it be its temptations, its tendencies, or its tribulations, the world can be overcome by the believing child of God.

V

There was abundant evidence regarding this One in whom they had placed their faith as the Son of God. The false teachers of John's day, forerunners of the gnostics of the second century, taught that "the Christ came upon Jesus" at His baptism and "left Him" before His death on the cross. Thus they would seek to evade the difficulties which seemed to present themselves in these twin miracles, His human birth and His physical death. But John will have none of this. "This is he that came by water and by blood . . . not by water only, but by water and blood" (v. 6).

At the commencement of His public ministry Christ presented Himself to John for baptism at the Jordan, and was at that time authenticated as the Son of God by the Father's voice from heaven and by the descent of the Spirit of God upon Him in bodily form as a dove (Matt. 3:13-17).

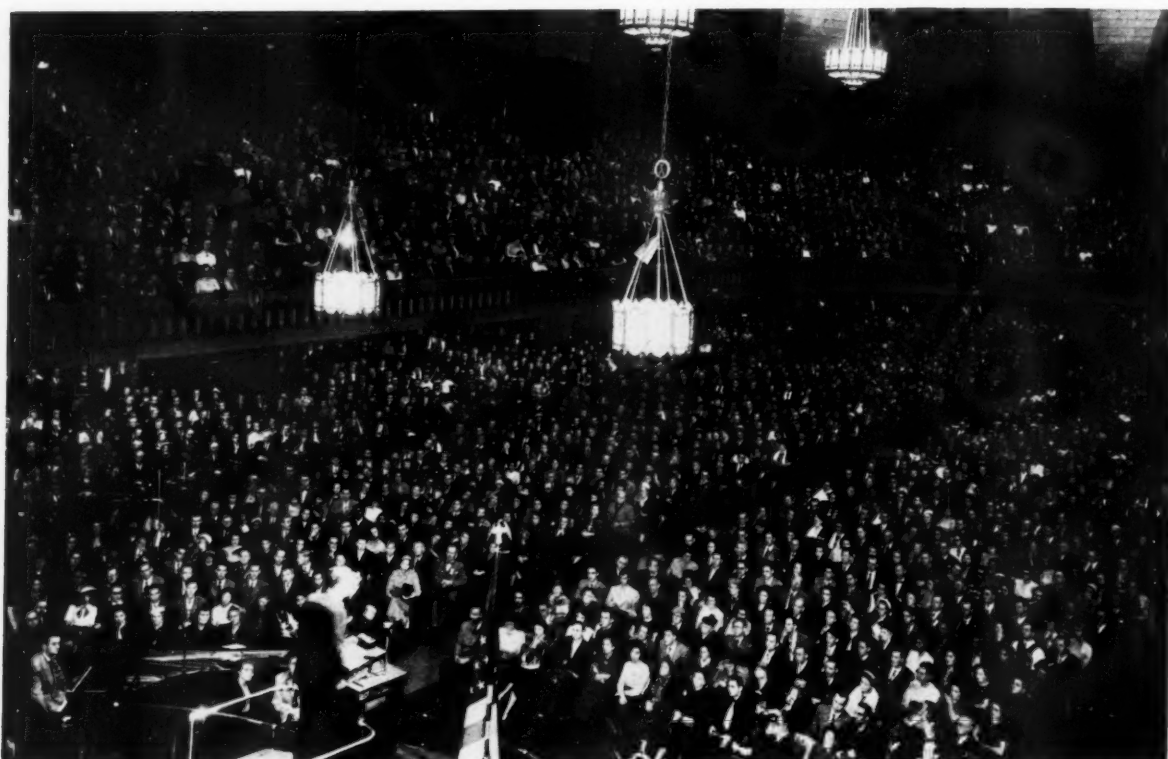
And it was as Son of God that He died also, for He could begin and close His seven sayings on the cross with a statement prefaced by that precious word "Father" (Luke 23:34, 46). To this truth that He was the Son of God the Spirit of God bore witness in raising Him from the dead (Rom. 1:4).

Thus a threefold witness is given by the Spirit, the water, and the blood. Christ's baptism, death and resurrection all agreeing to and affirming His Eternal Sonship (vv. 6-8). (It is well to note that in verses 7 and 8 the words "in heaven, the Father, the Word, and the Holy Ghost; and these three agree in one. And there are three that bear witness in earth" are omitted in practically all the critical versions.)

Faith in this One brings *eternal* life. To this God bears witness in His Word by His Spirit. We readily accept the testimony of reliable men; how much more should we receive and rely upon the

[Continued on page 27]

Moody Bible Institute's Founder's Week



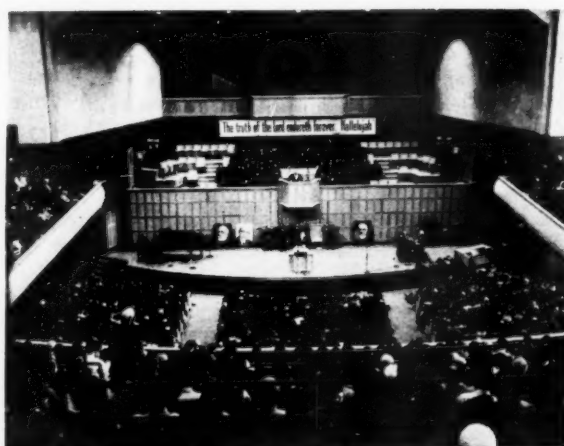
EVENING SESSIONS of Moody Bible Institute's Founder's Week are memorable occasions for visitors from every part of the country.

PROBABLY no winter Bible conference in the country is more widely known than Founder's Week at Moody Bible Institute. Its annual sessions on the week of D. L. Moody's birthday brings thousands to Chicago from every section of the country and abroad.

The fiftieth anniversary observance this year (January 30 through February 5) will as usual emphasize the things which Moody stressed—evangelism; Bible teaching as warm as it is sound; good gospel music. Returning graduates and friends will find a distinctive kind of Christian fellowship.

Tradition says that Moody himself was inadvertently responsible for the events which led to the present Founder's Week. According to the story, it all began on a February 5 in the early nineties. Students at what was then the Chicago Evangelistic Institute had finished breakfast and were awaiting the opening of a devotional meeting. Suddenly the familiar figure of D. L. Moody burst into the room. "This is my birthday," he announced abruptly. "Let's suspend classes and go for a sleigh ride." And they did.

Moody died in 1899, but the school he had founded grew steadily. Shortly after the turn of the century its faculty and students were observing Moody Day on February 5. Classes were suspended as the Institute family met to share



DAYTIME SESSIONS are now held in the Institute's new Torrey-Gray auditorium. Photo above is of dedication service a year ago.

Growth of a Bible Conference

reminiscences of the founder, to praise and to pray, and—in the early years—to enjoy a sleigh ride through Lincoln Park. Sometimes an evening meeting open to the public was held in the Chicago Avenue Church.

In the years that followed, Moody Day merged with the school's mid-winter Bible conference and Founder's Week appeared. Year after year it brought a special blessing to a great host of people. Today, the roster of those who have spoken at Founder's Week reads like a list of Bible believing stalwarts through the years—R. A. Torrey, James M. Gray, A. T. Robertson, Mel Trotter, C. I. Scofield, A. C. Dixon, Will H. Houghton and many, many more.

For all its history and tradition, Founder's Week at Moody Bible Institute lives in the present. Each year the Call to Founder's Week brings thousands to its sessions for new blessings. And each year there are those who say—and mean it—"This was the best week yet!"

Milestones

1903 Moody Day this year is observed by morning prayer meeting and commemorative addresses, an afternoon sleigh ride and an evening stereopticon lecture in the Chicago Avenue Church.

1911 Full week conference marks the Institute's twenty-fifth anniversary. Some 250 attend "Old Students" reception.

1917 Week-long Revival Conference under direction of Dr. James M. Gray. Message by C. I. Scofield, "The Renewed Commission," read in his absence, moves many to rededication. Alumni organize.



EARLY FOUNDER'S DAY meeting in Institute Lecture Hall.



VISITORS in the 1920's saw this view of the Institute.

FOUNDER'S WEEK VISITORS who look down the same street this year will see this impressive, block-long line of modern buildings.



February, 1956

Through the years... a changing setting



THE CHICAGO AVENUE CHURCH, later known as the Institute Auditorium, was the scene of early Founder's Week conferences.



WHEN FOUNDER'S DAY BEGAN, students lived in rooms like the one shown at the left. At right, a room in Houghton Hall, ten-story dormitory for women students, built in 1951.



EARLY FOUNDER'S DAY visitors saw the library shown above. Today's library, a portion of which is shown at right, has 49,000 volumes.



1919 Four-day conference on World Evangelism and Vital Christianity focuses on trend away from Bible faith.

1928 Radio listeners as far away as Alaska and Alabama report hearing Founder's Week sessions on WMBI.

1937 Nearly 100,000 from every state and seventeen foreign countries attend Founder's Week marking 100th anniversary of Moody's birth; 15,000 jam Chicago Coliseum for climax meeting.

1955 Overflow crowds watch dedication of new Torrey-Gray Auditorium and William Howard Doane Memorial Music building on closed circuit TV; 5,000 hear Dr. Charles E. Fuller at evening session.

The Life of Fellowship and Fruitfulness

[Continued from page 23]

testimony which God has given regarding His Son (v. 9)! To disbelieve this testimony is to tacitly declare that God is untrue in His statements. But to believe it is to enjoy the indwelling witness, as the Spirit of God makes real within our hearts the testimony of the Word of God concerning Christ (v. 10).

So it becomes no longer a mere written record of facts but a living assurance in our hearts. What is this all-important testimony of God? Just this:

"God hath given to us eternal life,
And this life is in His Son.
He that hath the Son hath life,
And he that hath not the son of God
hath not life"—vv. 11, 12.

How simple! How stupendous! How satisfying!

VI

And we may add, How sure! For the life we possess from God is an *assured* life. There is first the assurance of eternal life, as found in the inspired apostle's words: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (v. 13). Here is "written assurance" which might well dispel all doubts and fears from the heart of the true believer in the Son of God.

Then there is the assurance of answered prayer (vv. 14, 15). The praying saint can have complete confidence that all prayers offered in accordance with the known will of God are heard by Him and that such petitions are invariably answered. There may be a time of waiting before the answers are received; it may be God's *purpose* to give, but not yet God's *time*.

But delays are not denials, and it is through faith and patience that we inherit the promises. Only we must learn to wait for God as well as wait on Him.

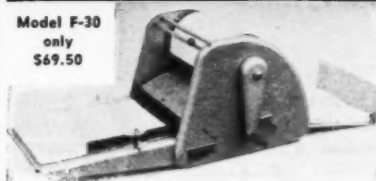
In connection with a sinning brother there should be intercessory prayer on his behalf, and a gracious father may see fit to answer such prayers; indeed, He will do so where the sin is "not unto death." But there may be discipline unto death; the erring child may be called Home by the Father (v. 16).

The question here is not one of eternal death, nor a matter of the soul being lost; nor does it seem to be of any specific sin. There is no category of mortal sins in the Bible for which there is no forgiveness.

It is the case of a child of God acting in such a way as to dishonor the Father, which necessitates his being taken away from this scene altogether. It was so with the Corinthian saints in connection with

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Speaker: Cox

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Speaker: Cox

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Bible Presbyterian Church, Lakeland
Speakers: Little, Newell and Nordland

February 19-26
Central Presbyterian Church, St. Petersburg
Speakers: Little, Newell and Nordland

February 26-March 2
Fellowship Bible Church, Jacksonville
Speaker: Cox

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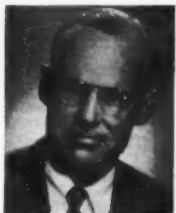
Sidney E. Cox
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teacher, evangelist
and composer of
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C. B. Nordland
assistant to the president and manager of publications and radio division of Moody Bible Institute



Robert J. Little
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their disorders at the Lord's table. "For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:30).

"All unrighteousness is sin: and there is a sin not unto death" (v. 17). Not that God thinks lightly of some sins in comparison with others. It would appear, however, that a sustained course of sinful practices makes necessary the home-call of the sinning saint.

But there is the further assurance of preservation from evil and the evil One (vv. 18, 19). The born-again believer does not deliberately and persistently practice sin, and there is power at his disposal to deliver him from the domination of evil and the evil One.

In the American Standard Version the marginal rendering of verse 18 is: "But he that was begotten of God keepeth him and the evil one toucheth him not." This introduces Christ as the Keeper, and Satan as the one from whom the saint is kept. Whether this be the true sense here or not, it is certainly the truth, as many other Scriptures fully substantiate. It is by the power of the enthroned Son of God that we are kept from Satan's wiles and stratagems. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

But the believer is also responsible to keep himself, although only through divine grace and enabling. He is to keep himself:

From idols (I John 5:21)

Pure (I Tim. 5:22)

Unspotted from the world (Jas. 1:27)

In the love of God (Jude 21)

Though the whole world lies in darkness of evil and the thralldom of the wicked one, the children of God have the blessed assurance that they are of God, living in fellowship with Him, and loving like Him in a world that does not know Him.

STUDY OUTLINE

God is Life—Faith in Him Brings Life—

I John 5:1-19

A Divine Life (v. 1)

A Love Life (v. 1)

An Obedient Life (vv. 4, 5)

An Eternal Life (vv. 6-13)

An Assured Life (vv. 13-19)

[Next month: "The Divine Message for the Times"]

The question is, Are you overcoming the world, or is the world overcoming you? Are you more loving than you were five years ago? Are you more patient than you were five years ago? Are you more amiable? Have you more patience? If you haven't, the world is overcoming you, even if you are a church member. That epistle which Paul wrote to Titus says we are to be sound in patience, faith and charity.—D. L. Moody

ECHOES FROM...

The Second International Congress on Prophecy

It was a real joy to be present at the Congress. I was deeply conscious of a unity that I attribute to the presence of the Spirit of God.

William Culbertson

Moody Bible Institute
Chicago, Ill.

The Congress did me a great deal of good spiritually.

Judge W. R. Wallace

U. S. District Court
Oklahoma City, Okla.

It was a privilege to share in the Congress. My concern for the evangelization of the Jews was quickened.

William F. Kerr

Hinson Memorial Baptist Church
Portland, Oregon

The American Association for Jewish Evangelism sponsored the Congress because, called to preach the Gospel to Israel, we feel compelled to keep the Church aware of the prophetic character of the times. The Lord was pleased to bless this testimony to the revitalizing of the Blessed Hope among many of His people.

May we now call attention to the fact that these "last days" are days of great need and equal opportunity? Shall Israel hear the "good tidings of great joy" before our Lord returns? "Serving" and "Waiting" must go together.

We are your servants for Christ's and Israel's sake. If you desire to have part with us in this holy ministry, please write to—

DR. A. B. MACHLIN

AMERICAN ASSOCIATION FOR JEWISH EVANGELISM

Dept. M

Winona Lake, Indiana

In the Study

By WILBUR M. SMITH



Dr. Smith

CONTENTS

- ▶ The Indispensable Work on the Dead Sea Scrolls
- ▶ For Those Who Have Spiritual Struggles
- ▶ The Restoration of Babylon
- ▶ "The Cross Still Studied in Heaven"

The Indispensable Work on the Dead Sea Scrolls

WHAT an amazing half-century in the fascinating and extremely important field of Biblical archaeology has the last fifty-year period proved to be as a result of the epochal, revolutionary discoveries in the Near East. How out-of-date are not only all the works on Biblical archaeology written before 1910, but even the earlier volumes of the *Cambridge Ancient History*, which began to appear in 1925.

One would have thought that the great discoveries in the Mesopotamian Valley and in Egypt in the last half of the nineteenth century, with the deciphering of the cuneiform and hieroglyphic characters, were all that could be expected in one century, but even greater discoveries were yet to come, never anticipated by those laboring in these areas of investigation.

In 1904, Sir Flinders Petrie uncovered at Serabit el-Khadem, on the Sinaitic peninsula, rocks containing strange characters from a language previously unknown, engravings which were later assigned to 1500 B.C. (In the nineteenth century, some were even saying that writing was unknown in the Mosaic period.) In 1927, Professor Lake made further discoveries here, and pushed the date back to nearly 2000 B.C. The University of California added to these discoveries as late as 1949.

In 1929, Schaeffer uncovered the first tablets inscribed in wedge-shaped characters at Ras-shamrah (Ugarit), on the northern coast of Syria, and since then hundreds of other tablets in this script have been found in the same location. These also took years to decipher. Five successive expeditions

were carried on at Lachish, thirty miles southwest of Jerusalem, from 1932 to 1938, during which time—January, 1935, to be specific—one of the most sensational finds in the history of Palestinian archaeology was made, later to become known as the Lachish Letters, containing military orders, etc., of the days of Nebuchadnezzar, and consequently throwing much light upon the last days of the kingdom of Judah.

In 1932, and following, excavations were undertaken at Mari on the middle Euphrates, by the distinguished French scholar Parrot, where a large palace, covering fifteen acres, has been uncovered, and 20,000 clay tablets of the last period of the second millennium B.C., many of which have not as yet been translated. In 1935, and during succeeding years, a very ancient script of syllabic character was found at Byblos, twenty-five miles north of Beirut, Syria, a script that has been temporarily named pseudo-hieroglyphic, which seemed to extend from about the eighteenth to the fifteenth century B.C.

These discoveries alone will take years of careful study before they can be deciphered with some finality, and the facts which they reveal are correlated with our previous knowledge of their respective historical eras. And now, before these vast finds are fully absorbed, there has occurred what is perhaps the most significant of all discoveries in this field, to which we now turn our attention.

I refer, of course, to the wholly unexpected, and really undreamed of discovery of some ancient scrolls of Biblical and non-Biblical books made early in 1947 by Bedouins in a cave in one of the most inaccessible and barren areas of all the Near East. This find has already, within seven years of its first detailed announcement, produced a literature (books and articles) of between seven and eight hundred titles and has resulted in what has been called "the war of the Dead Sea Scrolls." When first scanning these newly discovered documents, Dr. Albright declared that they must be designated as "the greatest manuscript discovery of modern times."

Not many men have the linguistic, archaeological, and paleographical knowledge for passing judgment on the age, meaning, and significance of these scrolls; and still fewer have the strength and desire to master the vast mass of resultant literature. Of these, not all have a style of sufficient clarity to produce a book that can be understood by any serious student.

Among the small group of those who have all these qualifications is Dr. Millar Burrows, professor at the Divinity School of Yale University since 1925, professor of Biblical Theology, 1934-1950, and chairman of the department of Near Eastern Languages and Literatures of Yale University Graduate School since 1950. I would like to say at the beginning of this review that his new work, *The Dead Sea Scrolls*, published by the Viking Press of New York in November, 1955, is without doubt

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February, 1956

the most comprehensive, satisfying and sane discussion of this important subject that has yet appeared in our language, perhaps in any language.

A word more about the author, before we proceed to the volume itself. Professor Burrows, in addition to many articles for various learned periodicals, published his first book, *The Literary Relations of Ezekiel*, thirty years ago. Other books followed: in 1941 he issued a volume which had a very wide and enthusiastic acceptance, *What Mean These Stones?* In 1946 his worthwhile *Outline of Biblical Theology* appeared. (I am not here defending all the theological views of Professor Burrows, but only indicating something of the work he has accomplished.) He has been a visiting professor of religion in the American University at Beirut, Syria, and twice served as director of the famous American Schools of Oriental Research in Jerusalem, 1931-2 and 1947-8.

As soon as an announcement was made that the scrolls had been found near the Dead Sea, Dr. Burrows determined to make a most careful study of everything pertaining to this complex body of ancient literature. For seven years he has devoted his time more or less continuously to their study, and to a careful examination of all the important literature that has arisen around them. It is no exaggeration to say that he is the outstanding authority in America on this subject.

The Qumran Community

Before discussing the Dead Sea Scrolls themselves something must be said about the area in which they were found. The finest manuscripts came from a cave accidentally stumbled upon by a fifteen-year-old boy of the Taamirah tribe of Bedouins. The cave was located in a wild section of that barren, rarely-visited, mountainous territory west of the Dead Sea, five miles south of the northwest corner of that strange body of water, and a mile and a half back from the shore.

The cave itself is within a mile of an ancient ruin known as Khirbet Qumran, not far from the Wady Qumran. (Incidentally, Khirbet Qumran is not mentioned in the standard *Westminster Historical Atlas of the Bible*.) Here, for some time before the advent of Christ, and for some time after, lived a group of people, called by Professor Burrows "the Qumran Community," probably never numbering more than two hundred souls at one time—though the cemetery near by has over a thousand graves.

Just who these people were is a problem not yet definitely settled. They were strict legalists, with a very high regard for the Scriptures, practicing a rigid form of communal discipline. They were somewhat ascetic, but not celibate—purists, we might call them—not heretics, but certainly sectarians, more closely allied to the Essenes than to any other one group. What happened to their community, why it was destroyed, and when, we are not sure.

This group at Qumran placed a great deal of emphasis upon obedience to the law, upon the importance of knowledge, divine wisdom, and the mysteries of God. For this, they required books—and books they had indeed. They not only had a library, but a scriptorium; in fact, the very tables on which some of these manuscripts were copied have been uncovered, and are now in the Palestine Museum.

To anticipate for a moment: it is now known that in the library of the Qumran Community there were copies of all the books of the Old Testament, with particular emphasis upon the Prophets; there were extra-Biblical books, some of them probably composed during the decades that the community existed, and also a manual, giving instruction for the novitiates who desired to enter the community, strict rules for trying cases of disobedience, etc.

As Professor Burrows points out, in discussing these discoveries we should keep in mind the three major historic periods, during which these scrolls were copied, some of them composed, and the settlement destroyed. While the author's words here make no unique contribution to this particular aspect of the subject, they are conveniently concise:

Following the death of Alexander the Great and the division of his empire, Palestine lay between two of the

resulting kingdoms, the kingdom of the Ptolemies in Egypt and the kingdom of the Seleucids in Syria. For about a hundred years, coinciding almost exactly with the third century B.C., Palestine was under the dominion of the Ptolemies. During the first third of the second century (198-168 B.C.) the Seleucids held Palestine.

(This we call the pre-Maccabean period.)

The Maccabean period begins with the revolt of Judas Maccabeus in 168 B.C. This achieved first religious and then political independence. The Jewish kingdom that then emerged was ruled by the descendants of Judas's brother Simon, who are called Hasmoneans. The terms Maccabean and Hasmonean are not used uniformly by historians. For convenience we may here consider them practically synonymous and so call the period beginning with 168 B.C. the Maccabean or Hasmonean period. This lasted until 63 A.D. when the Roman general Pompey annexed Palestine to the Roman province of Syria, thus inaugurating the Roman period of Palestinian history.

The first quarter-century of Roman domination was followed by the reign of Herod the Great (37-4 A.D.) the pseudo-independent reigns of his sons, and the successive but hardly successful administrations of several Roman procurators. The suffering and resentment of the Jews led to the armed revolt of 66 A.D., the bitter war with the Romans, and finally the capture of Jerusalem and destruction of the temple by Titus in 70 A.D. The three periods within which we must try to place the historical allusions of the Habakkuk Commentary are therefore the pre-Maccabean (to 168 B.C.) the Maccabean or Hasmonean (168-63) and the Roman (63 B.C.—70 A.D.).

Discovery and Subsequent History

The account of the finding of the scrolls has been related over and over again, so that here we need simply insert the briefest paragraph summarizing one of the most fascinating and significant archaeological discoveries of all time. The cave from which the first manuscripts came, now called Qumran I, was entered for the first time in perhaps hundreds of years in February or March, 1947.

Dr. Burrows opens his volume with the comment, "If we had only known it when we went down to the shore of the Dead Sea on October 25, 1947, we could have walked to the cave where an extraordinary discovery of manuscripts had been made some seven or eight months earlier." (Dr. G. Ernst Wright tells me that while Khirbet Qumran is not in his standard work on Biblical geography, it will be in the revised edition, and reminds me that it is in the earlier famous atlas by Dr. George Adam Smith. The cemetery, he continues in an informing letter, awakened the keen interest of the French archaeologist, Clermont-Ganneau, as far back as 1873.)

The first findings consisted of six compositions represented by eleven scrolls, some complete, some incomplete. These were: the entire book of Isaiah, a scroll one foot wide, and when unrolled, twenty-four feet in length, written on leather and remarkably well preserved; a commentary on the first two chapters of Habakkuk, the first part of which had been broken off; the *Manual of Discipline*; an Aramaic manuscript now called the *Lamech Scroll*, which as yet it has not been possible to unroll; *The War of the Sons of Light with the Sons of Darkness*; and the *Thanksgiving Psalms* (of which there are about twenty). Hundreds of fragments of other books and some scrolls have been uncovered since in this and other caves, but as our author says, "No text discovered since 1947 is comparable in extent to the first scrolls found then by the Bedouins."

The scrolls were ultimately taken to the Greek Orthodox Monastery of St. Mark in Jerusalem, where at first they were looked upon with suspicion, as forgeries. It was not until they were brought to the American School of Oriental Research in Jerusalem, in 1948, one year after their discovery, that their real significance and indisputable antiquity were recognized. What happened to them later, their various travels and the entrance of the Hebrew University into the picture, is all too complicated for our brief review. It should be noted at this point that all of the scrolls found in the first cave in 1947 are now in the possession of the Hebrew University in Jerusalem.

The fact that manuscripts of great value to western scholars had been found in a cave near the Dead Sea led many Bedouins to feverishly explore this area, and to appropriate what

they found with the hope of ultimately selling it at a high figure. This continued until the area was patrolled by soldiers sent out by the government. (There may still be many fragments of manuscripts in the hands of Bedouins that have not been offered for sale.) Official expeditions were carried on early in 1949, and at later periods, by the Belgian, Captain Lippens; by the Palestine Museum of Antiquities; by the French School of Archaeology; by the Hebrew University; by McGill University, and by the American Schools of Oriental Research.

By 1952, fragments from twenty different books had been identified, most of them in a script like that of the scrolls found in 1947. Up to the present time, fragments have been examined which represent practically every book of the Old Testament, some in Aramaic, some in Greek, and some in Hebrew, some on leather and some on papyrus. What the total number of fragments found in all these caves might be, I have never seen stated, but in a photograph in this work of scholars working on the fragments at the Palestine Museum there are about 150 glass trays visible on the long tables. The number of fragments in each tray would be approximately thirty-five, thus here in this one picture there must be not far from five thousand fragments! How many more are still in the various cabinets of this great institution, I do not know.

Excavations are still in process; in fact, *The Biblical Archaeologist* for September reports the discovery in this area of an amazing collection of Roman coins. Altogether, forty different caves have been explored in the vicinity of Wady Qumran, and Wady Murabbaat, about eleven miles south, in twenty-five of which, pottery of some kind was found. Another area excavated in 1953 and 1954 was Khirbet Mird, about two and one-half miles northeast of the Monastery of Mar Saba, where manuscripts of New Testament books and Christian ritual texts were uncovered. A fifth season of excavation at Qumran is being planned for the spring of 1956, again under the direction of Pere R. de Vaux of the Ecole Biblique et Archéologique Française, and Mr. G. Lanekester Harding of the Jordan Department of Antiquities.

The Problem of Dating and its Implications

The question most fiercely debated concerning this material is that of its age—when were these scrolls written? The answer to this, of course, does not give us the time that these various books were originally composed, for most of these scrolls and fragments, it is acknowledged, are copies. One distinguished Hebrew scholar has dogmatically and persistently contended that this is medieval material, but that theory is rejected by practically all other scholars working on these finds.

The verdict of Professor Burrows is sane and conservative:

The earliest of the Biblical fragments may possibly go back as far as the third century B.C., but are probably a century or more later. The oldest of the more or less complete scrolls, the St. Mark's Isaiah scroll, probably comes from a little before 100 B.C., or possibly a little later. *The Manual of Discipline* cannot be dated much later than 100 B.C. From perhaps the last quarter of the first century B.C. comes the manuscript of the Habakkuk Commentary . . . It now seems to be fairly well established that the non-Biblical writings in the scrolls and fragments from the Wady Qumran were all composed within a period of 135 years, from the accession of Antiochus Epiphanes in 175 B.C. or shortly before that, down to about 40 A.C.

Thus, all this material is pre-Christian, but anything that will throw light upon the religious conditions prevailing in Israel in the century immediately preceding the advent of Christ and the writing of the New Testament is of the very greatest importance.

The age of these documents is of supreme interest to all who are concerned with the critical problems of the Old Testament, especially the date of the Old Testament prophetic books, particularly the Book of Daniel. The conservative view regarding the composition of Daniel, is that Daniel was written by Daniel in the century during which Jerusalem fell, and later Babylon, that is, in the sixth century B.C., and completed certainly not later than 510 B.C. The critical view which

is held, one must acknowledge, by the majority of Old Testament scholars today, is that Daniel is of the Maccabean period, 168 B.C. and that what it sets forth as prophecy is really only a narrative of events that had already taken place thrown into a prophetic mold (which, if true, would make it a piece of deception). Fragments of the Book of Daniel have now been found in this Qumran vicinity; indeed, there are photographs of these fragments in the first volume of that great work now in process of publication by the Oxford University Press, *Discoveries in the Judean Desert*, to which reference was made in these columns last month.

Now let us once again look carefully at the words of Professor Burrows: "The earliest of the Biblical fragments may possibly go back as far as the third century B.C., but are probably a century or more later." The middle of the third century would be 250 B.C. A later century could still include such a date as 180 B.C. If any of these fragments of the Book of Daniel should prove to be even as old as 180 B.C., *the theory that the Book of Daniel is a Maccabean composition, would collapse like a punctured balloon*. Scholars would then be compelled to reconsider the significance of this book, and to confess that they had been wrong in refusing to recognize that it could have been written by Daniel, as it claims! Professor Burrows himself is certainly aware of this, for singling out this book of Daniel, he says, "The fragments of the Book of Daniel may be as near in time to the composition of the book as the scroll of the *Manual of Discipline* is to the time when that work was composed." We must examine this statement with care.

The period in which a manuscript was written (thinking now of the days before printing) is an altogether different matter from the time that a certain work was composed; i.e., when it was first written by the author himself. There are for example, scores of different manuscripts of the Gospel of Matthew written in Greek, copied in various centuries. These do not tell us when the book itself was written: that must be determined by other factors.

When fragments of the Book of Genesis, or the Book of Leviticus, were found, and the time was ascertained that those pages were copied, it was commonly acknowledged that a long period of time had elapsed between the original composition of Genesis or Leviticus and the writing of the fragments which we now possess. Professor Burrows admits this: "Such books as Isaiah and Leviticus were unquestionably older by centuries than the earliest date that can reasonably be assigned to any of the scrolls and fragments." When it comes to the fragments of Daniel, however, he says, "In the case of the Book of Daniel, the manuscript represented by the fragments in the caves may have been made very soon after the original composition of the book."

Now, there is nothing in the fragments themselves, all of a certain period, to indicate that between the original compositions and some of these fragments, there might have been centuries of time, as with Isaiah and Leviticus, but scarcely any time-lapse between these documents and the original writing of Daniel. The only reason Dr. Burrows makes such a statement is that he believes Daniel is a second century work.

But what if there should be *some centuries* between these fragments of Daniel and the initial composition of that book, as with Leviticus? What if he should apply his statement, "Some of the Biblical fragments have been thought by some scholars to be the remains of manuscripts from the fourth or fifth centuries B.C." to the Book of Daniel? That would bring those fragments within one hundred years of the early composition of the book! When one acknowledges this, the critical views of Daniel crumble in pieces.

I am not here discussing the age of the composition of Daniel, but only trying to show how very important the Dead Sea Scrolls are going to prove, as everyone admits, in our new understanding of the history of the text of the Old Testament. The statement of the author concerning the Isaiah scroll, the only complete copy of any Biblical book thus far found in the

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Dead Sea caves, is most significant: "The St. Mark's manuscript proves that the Book of Isaiah was complete, with all of its parts in their present order, by the end of the second century B.C."

Some Teachings of the Manuscripts

This work by Professor Burrows is like light coming through a mist on many problems concerning the teachings of these various manuscripts, apart of course, from the Book of Isaiah, which we are not discussing here except to simply say that the text of this Isaiah scroll amazingly confirms the accuracy of the commonly-accepted (by Jews and Christians) Hebrew text. Some extremists have even gone so far as to say that Christ Himself can be found in some of the manuscripts, and that perhaps the whole development of New Testament theology must now undergo a radical transformation. Dr. Burrows has no patience with this.

In the Damascus Document there appears a very remarkable individual designated as "the teacher of righteousness." In the very first paragraph we read, "God raised up for them a teacher of righteousness to lead them in the way of His heart." Later, in the same document, we come upon the clause, "from the day of the gathering in of the unique teacher until arises a Messiah from Aaron and from Israel." The manuscript does not indicate who this "teacher of righteousness" might be, and there have been many ideas set forth, which it is not necessary to discuss here.

Our author shows a wholesome aversion to all extreme views, repudiates the idea that this was a divine being, and emphatically rejects the view that here is a reference to Jesus. In the same document mention is made of "a wicked priest," the enemy of this teacher of righteousness, but, as Dr. Burrows reminds us, "No priest recorded in history quite corresponds at every point to the wicked priest described in the Commentary."

In this same document there is a reference to a most intriguing subject: "The explanation of their periods, for the blindness of Israel to all these, is specified in the *Book of the Divisions of the Times According to Their Jubilees and in their Weeks*." What a wonderful thing it would be if we could find this otherwise unknown *Book of the Divisions of the Times*! What light would then be thrown upon the eschatological views of Judaism in the centuries immediately preceding our Lord's advent. So, already there are many problems.

Turning to the brief commentary on the first two chapters of Habakkuk, one constantly comes upon the word *Kittim*, "the people of Kittim . . . the dread and terror of whom are on all the nations." This word *Kittim* (which also appears in the opening paragraph of *The War of the*

Sons of Light) has given trouble to Biblical scholars for years. It is found far back in Genesis 10:4; in Isaiah 23:12 and Jeremiah 2:10, etc., but here is a reference in a manuscript of possibly the second century B.C. Professor Burrows devotes fourteen pages to an attempt to identify these people with the Romans, at the same time setting forth the views of others who associate them with the Greeks, etc. More problems, as yet unsolved.

In the *Manual of Discipline*, and also in the document known as *The War of the Sons of Light with the Sons of Darkness*, are some very significant eschatological statements, and some phrases which surely remind us of certain New Testament passages; e.g., in the former, in the remarkable unfolding of the idea of two spirits in man, we have the phrase, "the spirits of truth and of error," which brings to mind similar phrases from the First Epistle of John (1 John 4:6). (This passage is discussed in a most interesting way in an article on "The Qumran Scrolls and the Johannine Gospel and Epistles," in *The Catholic Biblical Quarterly*, October, 1955, pp. 559 ff.). In *The War of the Sons of Light* there are references to "the kings of the north," to "the prince of the dominion of wickedness," etc. This is the reason that so many articles are now appearing on the relationship of the statements in the Dead Sea Scrolls to the writings of the New Testament, and especially to the Johannine writings.

As one works through this exhaustive study by Professor Burrows he will often have occasion to observe that many of the earlier verdicts concerning the Dead Sea Scrolls were erroneous, and that many of those who uttered such verdicts have since confessed that they were mistaken. He will also note that some scholars have, upon further examination of the data, shifted their opinions from time to time on certain interpretations of the material. Then, of course, there is evident throughout all this literature considerable variation of opinion concerning different aspects of the material; e.g., the Leviticus fragments from the first cave are placed by some as early as 450 B.C., and by others as late as 50 B.C.; some scholars disagree regarding the reference of certain verbs, whether they are to be interpreted as referring to the past, to the present, or to the future, etc.

The author himself says at the end of his volume, "Much obviously remains to be done in the investigation of the Dead Sea Scrolls. The exhaustive study that is needed will take many years and will require the attention of many scholars. Before final conclusions can be reached, all the texts must be sorted out, deciphered and published."

The conclusions of Professor Burrows, resulting from a seven-year study of these documents—splendidly equipped as he is for ascertaining the text and

Moody Monthly

then interpreting it—are of the greatest importance. I was not only delighted, but surprised at the position taken by Dr. Burrows in regard to these manuscripts as they bear upon the Word of God—so different from many of the fantastic things one reads from other writers in this field: "Nothing in all this changes our understanding of the religious teachings of the Bible. The essential truth and the will of God revealed in the Bible have been preserved unchanged through all the vicissitudes in the transmission of the text . . ."

Again near the end of the volume he says:

For myself, I must go further and confess that after studying the Dead Sea Scrolls for seven years, I do not find my understanding of the New Testament substantially affected. Its Jewish background is clearer and better understood, but its meaning has neither been changed nor significantly clarified. Perhaps the best thing the Dead Sea Scrolls can do for us is to make us appreciate our Bible all the more by contrast . . . The scrolls are very important for textual criticism. For the interpretation and theology of the Old Testament, they have relatively little value.

I must not close this review without directing attention to the fact that one of the most valuable aspects of the work is its five translations—of the *Damascus Document*, the *Habakkuk Commentary*, and the *Manual of Discipline* in full, and adequate selections from *The War of the Sons of Light* and the *Thanksgiving Psalms*.

Only two major criticisms can be brought against this volume, and every reviewer will agree with me here. First of all, the value of the book for reference work is regrettably lessened by the fact that there is no index, which means one must either make his own, or spend precious time turning pages in an endeavor to recover particular statements. Secondly, there are no footnote references to the literature used. This makes it practically impossible for one to consult the articles and books which the author introduces. For example, in the Bibliography, Dr. Burrows lists sixteen different studies by Dupont-Sommer, and while he refers to this notable scholar frequently, and quotes him, not once does he indicate which writing by Professor Dupont-Sommer he has in mind.

No doubt this work will go through a number of editions, as the study of the Dead Sea Scrolls progresses, and we trust that these two deficiencies will be remedied in later editions. Undoubtedly it will be the unanimous verdict of all who speak with authority in this field (and I am not one of these, I regret to say) that this is the most important work on the Dead Sea Scrolls that has as yet appeared in our language, and probably the sanest and most satisfying that has been issued in any language.



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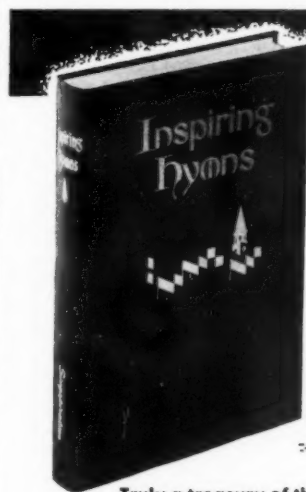
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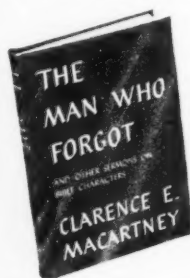
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For Those Who Have Spiritual Struggles

THE other day in reading again Spurgeon's *Autobiography* in preparation for writing the preface to the newly-published volume of his sermons put out by Revell, I came upon a statement which I do not recall having noticed before. Coming from a man whose life was so crowded with activity, whose days and nights were filled with fruitful effort, who held, for the longest period of any preacher of the nineteenth century, audiences of five thousand every Lord's Day from the time he was sixteen down to his last illness, such a confession will bring encouragement to many.

My own experience is a daily struggle with the evil within. I wish I could find in myself something friendly to grace; but hitherto, I have searched my nature through, and have found everything in rebellion against God. At one time, there comes the torpor of sloth, when one ought to be active every moment, having so much to do for God, and for the souls of men, and so little time in which to do it. At another time, there comes the quickness of passion; when one should be calm and cool, and play the Christian, bearing with patience whatever has to be endured, there come the unadvised word and the rash expression. Anon, I am troubled with conceit, the devilish whisper—I can call it no less—'How well thou hast done! How nobly thou hast played thy part!' Then crawls out distrust—foul and faithless—suggesting that God does not regard the affairs of men, and will not interpose on my behalf. Yet, what would I not give if I might but be perfect!

Sometimes I think that if God's people mentioned in the Old and New Testaments had all been perfect, I should have despaired; but, because they seem to have had just the kind of faults I grieve over in myself, I do not feel any more lenient towards my faults, but I do rejoice that I also may say with each of them, "The Lord will perfect that which concerneth me." He will most assuredly, beyond a doubt, bring to perfection my faith, my love, my hope, and every grace. He will perfect my body, and perfect my soul. While I am fully persuaded that perfection is absolutely impossible to any man beneath the sky, I feel equally sure that, to every believer, future perfection is certain beyond a doubt. The day shall come when the Lord shall not only make us better, but shall make us perfectly pure and holy; when He shall not merely subdue our lusts, but when He shall cast the demons out altogether; when He shall make us holy, and unblamable, and unreplicable in His sight. That day, however, I believe, shall not come until we enter into the joy of our Lord, and are glorified together with Christ in Heaven. Then, but not till then, shall He present us "faultless before the presence of His glory with exceeding joy."

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The Restoration of Babylon

IN 1935, a series of articles appeared in *Bibliotheca Sacra* (pp. 226-232, 339-353) advocating the view that Revelation 17 and 18 implies the literal restoration of the city of Babylon. In the same periodical for 1950 (Vol. 107, pp. 335-342, 481-487) the view is set forth that this is mystical Babylon, and really Rome. Dr. Chafer himself, in a footnote, p. 341, makes this statement:

Certain phases of prophecy find good men taking positions which are opposed the one to the other. The prophetic word has come plainly enough for all to agree on it, but just the same its meaning cannot always be ascertained to the satisfaction of all conservative minds. There is room for a difference of viewpoint on prophetic points where none exists in the realm of salvation truth, basic as that doctrine must be for all time. *Bibliotheca Sacra* accordingly is ready to continue a subject from prophecy which was first discussed in 1935. While the earlier treatment of Babylon does not agree with the present one, together they provide both sides to a vexed question.

"The Cross Still Studied in Heaven"

REMEMBER reading years ago a sermon—I think by Dr. William Pettingill in *Serving and Waiting*—entitled "What Heaven Thinks of the Cross," based on Revelation 5:12: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." This, of course, is taken from a scene in heaven.

Recently, however, in that remarkable volume of twenty-two sermons on the cross by Robert McCheyne Edgar, *The Philosophy of the Cross* (London, 1874) I came upon a sermon preached from the same text with an even more descriptive title, "The Cross Still Studied in Heaven." The outline is so significant that it should be passed on:

- I. The crucifixion alone can adequately account for the presence of the redeemed in heaven.
- II. The crucifixion will be felt in heaven to be the guarantee of the ceaseless service of the redeemed.
- III. The crucifixion furnishes a unique display of the divine perfections to all God's intelligent creatures.
- IV. The death of Christ becomes, therefore, the element of unity for the entire universe (developing Eph. 1:10).

The key to the sermon is contained in a paragraph under the first division:

It is interesting to estimate the causes that have combined to produce a peaceful and prosperous age. It is interesting to trace up forty years of European peace to the decisive battle at Waterloo. And if such historic studies have deep interest and profit, how much more interesting and profitable must it be for saint and seraph in the heavenly world to trace the peace, assured and unbroken throughout all ages, to the decisive battle and victory of the Cross! If it is interesting and instructive to wander over the Belgian battlefield, to visit the farmhouses and orchards round which the French and English fought and died, to see the lanes up which the Prussians pressed in the afternoon, and the line of retreat taken by the beaten, disordered host, with the tablets and memorials in church, and field of that "first and last" of fights,—if this, I say, is interesting as shedding some light upon the forty years' peace that then broke as sunlight over distracted Europe, shall it not be more deeply interesting by far to study in heaven the sufferings of our Saviour, and to see in the clearer light beyond the veil fresh links of connection between the cross and the peace of the great, eternal home? If the shedding of the blood of the brave shall not be readily forgotten by those who have entered into the peace thus dearly purchased, shall the bloodshedding that has purchased peace for endless ages between creation and its God be ever forgotten by those enjoying it? Nay, brethren, we shall muse upon the sufferings of the Lamb in glory, and feel deepened in our adoring wonder thereby!

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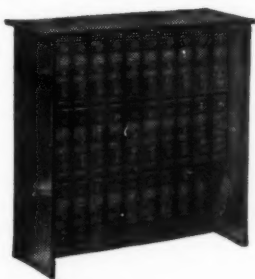
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The Foolishness of Half-Faith

[Continued from page 19]

take his testimony. He is not giving the testimony to exalt himself; he has got himself out of sight.

Let us hear what he has got to say. I wish he were here this morning; I'd sit down pretty quick. Now listen. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him . . . And I saw, and bare record that this is the Son of God."

That is his testimony. Do you want to cross-question this witness? Go ahead. Do it all you have a mind to. Ask him all the questions you wish, and the answer comes back.

John, what think you of Christ? "Behold the Lamb of God that takes away the sin of the world!"

It would take a good long time to examine all these witnesses, if you do it thoroughly. But I'll tell you what—if you want to get your soul refreshed, go to John the Baptist and hear everything he says about Jesus Christ, and you'll have a warm place in your heart for both of them.

People read these modern books about the divinity of Jesus Christ and they go around in a fog. Go to *this* Book, and it'll drive away the darkness and you'll not be in doubt about the divinity of Jesus Christ.

♦ **ANOTHER** good witness is Peter. I wish we had him back here today. My! Wouldn't you like to hear him? Peter was better acquainted with Christ than John the Baptist was. John was only a forerunner, going before Him; but Peter went along with Him.

For three years Peter was associated intimately with Christ. Peter got into the inner circle. I believe Jesus loved all the disciples; but the seventy a little more than the others. And I think the twelve were a little nearer than the seventy; and Peter, James and John better still.

Peter got into the inner circle. He was one of those who went up into the mountain and saw Jesus transfigured. He witnessed the resurrection of Jairus' daughter. He was also with Jesus in the garden. He knew Him pretty well, although he denied Him once.

You say to Peter, "Peter, didn't you say once that you didn't know Him?"

I can imagine Peter saying, "That's the biggest lie I ever told. I was a coward then. I was ashamed of my Lord."

But after the Holy Ghost came upon him, he bore witness to Christ. There wasn't a bolder man on earth after the Holy Ghost came upon him. He said to the Jews, "This same Jesus whom ye crucified God has made both Lord and Christ." "That's my opinion," Peter says. "I believe He is God as well as man." That's Peter's testimony.

♦ **THOMAS** was of a different turn of

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mind. He had intellectual difficulties, that was the trouble with Thomas. He was a pretty good fellow, but he had to be convinced. I believe the first week after the resurrection the most altered man in the city of Jerusalem was Thomas. He was so full of doubts. He didn't believe the Lord was risen.

Then he meets John, and John faces him up to his faults. He says, "Thomas, you weren't at the meeting last night."

"No, I wasn't."

"Did you know that Christ was there in person?"

"What!"

"Yes. I saw Him. I talked with Him. And He talked with us."

"Well," says Thomas, "I wouldn't believe it unless I could put my hands or my fingers into His wounds."

Not long after that he meets Mary Magdalene. She says, "Have you heard the good news?"

"No. What is it?"

"Why, our Lord is risen."

"I don't believe a word of it. You are all so terribly excited by His death that you are out of your minds."

That's the way a lot of people talk, you know. Well, poor Thomas goes along, and doesn't go a great way before he runs across Simon Peter.

Now Peter has been the sickest, bluest, and most unhappy man that ever was all the time Christ was going through the terrible agonies of Calvary, because he had denied Him.

But the agony and gloom are all gone now. Peter's face lights up with joy. And he tries to tell Thomas that the Lord has arisen and forgiven him. But Thomas says, "I don't believe it. And I won't believe it unless I can put my hand in His side. I've got to see it with my own eyes. I'm not going to take anything just by faith. I've got to reason this thing out."

Thomas was on hand at the prayer meeting the next Sunday night, and things were going well. They were all full of joy—that is, all but Thomas, whose face was all drawn up.

Poor doubting Thomas! I pity those people who live on their doubts. It's salvation by doubt—morning, noon, and night. They sleep on them, and live on them! They always tell you what "they don't believe." No one ever gets fat on that kind of fare. You'll never get a healthful soul on "what you don't believe."

At that point Thomas didn't know just what he did believe. But all at once the Lord stood there and said, "Thomas, come here and put your fingers in the print of the nails and put your hand in my side."

Thomas didn't move. He only cried, "My Lord and my God!" And all his doubts were gone. He believed in the divinity of Christ from that moment.

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divinity. I don't believe that there's a man who can live for Christ who has doubts on this great question.

It may cost something to settle the matter, but I pity the man who can't stand up and live by his convictions. Suppose you do lose a few friends! If Jesus is divine, then you and I should take our stand boldly.

✦ AND now the next witness who got into the inner circle—John. John got a little closer than Andrew, James or Peter—he got right to the very heart of the Son of God. He laid his head on the Lord's bosom and heard the beating of His heart. If you have any doubts about the divinity of the Son of God, read John's Gospel.

"These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." Yes, eternal life from the eternal God!

Go over into the Revelation and see what it says. "I am the bright and morning star, the root and offspring of David." It is good for your soul just to read up all that this witness has to say about Jesus Christ. Do you think John had a doubt about the divinity of Jesus Christ?

And then there's Paul. I remember bringing up these witnesses in a sermon once, and when I got to Paul there was a doctor in the audience who said, "I would like to hear what that witness has to say, because he was an enemy of Christ, and he was an educated man." Well, here we have an enemy of Christ, and he's an educated man.

I've never found a man who could explain about that man Saul, who later became Paul. I beg pardon—I did find one man, and when I spoke about Saul's conversion he said, "That's easily accounted for; he had a sunstroke." I wish we all had "sunstrokes" like that! I recommend Paul. He is a good witness. Let us examine him.

✦ SAUL thought he ought to do many things contrary to Jesus Christ. He thought he was doing God service when he cheered on the mob that stoned Stenhen to death. And when Christ met him he was on his way to Damascus with his pocket full of letters from the chief priests, and breathing out slaughter against the Christians. There was no name he hated so much as he did that of Jesus Christ. And probably he rejoiced over the fact that He was crucified.

Now what does Paul say about Him? "I count all things but dross that I may win Him." He lived for that; and the life that he lived was the new life which he had received by "faith in the Son of God" who loved him and gave Himself for him.

Read the letters Paul wrote about Christ. Read Paul's life. I can hardly ever speak of the life of Paul that I

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don't feel like breaking down. See what he went through, what he endured, how grandly and nobly he stood for Jesus Christ, and what he wrote concerning His divinity—that He was the Son of God! Do you think Paul ever had any doubts about that, after he had one interview with Him?

"Saul, Saul, why persecutest thou Me?" He could not give any reason. And that question has never been answered. There's not a persecutor on earth who can answer that question.

Now we have the angel's testimony as well: "Behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord." John once heard a great noise like the sound of many waters, ten thousand times ten thousand voices crying, "Worthy is the Lamb that was slain to receive honor, and glory, and blessing." That is the angel's testimony to our Lord's divinity.

And God the Father broke the silence once to speak on the banks of the Jordan. And He said, "This is my beloved Son, in whom I am well pleased." Again He spoke on the Mount of Transfiguration and said, "This is my beloved Son, in whom I am well pleased; hear ye him."

May God help us to hear Him this day. This is the Father's testimony. I have no time to go on—but, my friends, it is a most fruitful subject. I would doubt my own existence as quickly as I would the divinity of Jesus Christ.

Now hasten down to Faneuil Hall, to Mr. Murphy's meeting. END

R. A. Torrey's Most Persuasive Sermon

(Continued from page 17)

lived and died according to the "beautiful thoughts" of other "holy books." It happened in Madras, India, immediately after he had completed his six-month-long Australian mission.

Behind him were more than 8,000 recorded conversions. He had preached in Sydney, Melbourne, Warnambool, Bendigo, and in jammed train stations between, to people begging for a message. He had circled over to New Zealand and to Tasmania. This whole island continent was humming "The Glory Song." Businessmen, housewives, government officials, youngsters, even the Tasmanian heavyweight champion, Jim Burke, had accepted Christ in the Torrey-Alexander meetings in Australia.

Stopping in India (on his way to the Great Britain mission), he was shocked. Stringy-bearded old men, women wrapped in rags, toddlers with infected eyes, all streamed into Madras, Hindu mecca, searching for miraculous cures. In front of the Hindu temple, a

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fakir squatted in a pool of filthy water, believing if he washed in it long enough, the gods would favor him. Torrey paused to pity and pray, and a Brahmin priest came toward him.

"These religious devoted ones will obtain eternal bliss. Do not the Vedas proclaim it?" He pointed to the holy books under his arm.

Torrey didn't hesitate. "But as many as received him, to them gave he power to become the sons of God." This Bible is the Word of the only true God. In it is the only way of salvation."

It was an open contest between God's Word and wishful pagan philosophy. Torrey finished it by asking the priest to decide the winner—in his own heart. In cold fury, the priest walked off.

But Torrey was happy. He had witnessed to the superiority of the Book. And in a mere handful of days spent in India, he saw hundreds converted, left inspiration with struggling missionaries in Madras, Calcutta, Bombay.

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Some people said Torrey relished attacks. That he went out of his way looking for trouble. The truth was, Torrey sincerely believed all attacks on him to be attacks on the Word of God. And he knew the Word of God could stand up.

In England, for example, his 1903-5 meetings had been a triumph. He preached in London, Liverpool, Birmingham, Dublin, Glasgow, Belfast, Manchester, Plymouth, Aberdeen, Edinburgh. His visit triggered the Welsh revival. In Birmingham, 1,700 accepted Christ in a single month; in London's Royal Albert Hall, about 17,000 in five months.

✦ Not satisfied with all this, Torrey went on to inaugurate the Saturday Night Sweep. On Saturday night he dispatched Sunday school teachers, clergymen, factory hands and Salvation Army bands into London's Skid Row—to gather human derelicts from streets, gutters, and corner pubs and to "sweep" them into a special midnight gospel meeting.

At midnight, twelve hundred inebriates shuffled, staggered or fell into the auditorium seats.

"What'll you do?" song leader Charlie Alexander panicked. "They're drunk, all of them!"

"God takes care of one drunk. He can take care of a thousand. Let's sing, Charlie. Sing the 'Glory Song.'"

Singing soothed the more sober. But five hundred stayed drunk enough to imitate Torrey when he preached, to shout crude remarks when he read from the Bible.

At half past one, he gave the invitation. Most of his congregation snored groggily in their pews. But some staggered toward the altar. Others walked down soberly. Hundreds, right off Skid Row, accepted Christ.

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Torrey gave twelve hundred drunks a chance that night to laugh at and attack the Word of God! The Word of God had won!

"... as we grow in knowledge and holiness we grow toward the Bible." The sermon in Ottawa was getting personal. "Every thoughtful person here... as he went on studying and growing in likeness to God, the nearer he got to God, the nearer he got to the Bible."

While Torrey preached this sermon, he never knew he himself would continue to study and grow and preach, until one day he would hear the doctors say, "Torrey, you'll never preach again. Your voice—it's shattered, gone!"

But that wasn't until the late 20's. After England, he preached all over the North American continent, in some of the biggest revival meetings our country and Canada has been. In 1912, he settled down in Los Angeles, to found the Bible Institute there, and to pastor the Church of the Open Door.

But one warm October day, in 1928, he sat with Clara on his Montrose, Pa., porch. (Here he had begun the Montrose Bible Conference.) Impulsively, Clara laid her hand over his. "Poor Archie. You must be discouraged. Your poor throat."

He reached for paper and pencil (now his best way of communicating). "Discouraged nothing," he wrote rapidly. "I'm still living in Philippians 4:4 and 6, and Romans 8:28 is as true as ever."

He did not know, that day, just how near he was to God. Two days later he was dead.

As Torrey preached, so he lived. His life was his most persuasive sermon.

But he was not thinking of this as he concluded that sermon in Ottawa—"... the Bible is the peerless Book, God's own Book and God's only Book!"

The Ottawa banker picked up his umbrella. His wife put on her gloves. They both stood up and moved out into the aisle. "You know, Sarah," the banker said. "I do believe that chap's quite right." END

Why?

[Continued from page 14]

comes to matters of conscience and when you want to know about God, the one supreme authority is Jesus Christ.

So we go to Him and hear Him say of God's written revelation: "Thy word is truth." Not—"Thy word contains truth;" not—"Thy word leads to truth;" but, categorically and definitely—"Thy word is truth." Thus did Jesus Christ equate Scripture with the truth of the living God.

For here in the Bible is the only true landscape of reality. Here is the one eternally true frame of reference. Here is the blazing truth about man, revealing the human heart with its sin and rebellion against God, and the word of

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One of our workers in the Holy Land writes: "Many of our faithful Hebrew Christians are in great need and our relief funds are exhausted. Elderly Hebrew Christians are unable to earn their living. They plead with us to help them. Please appeal to American Christians to help us!"

We do indeed plead for the prayerful concern for Hebrew Christians who frequently become outcasts because of their confession of Christ as Messiah and Saviour. For His sake many lose father, mother, brother and sister, and even their livelihood.

Pray for our work and workers in Europe and in Israel. Remember little children and the elderly kinsmen of our Lord. The need is very great.

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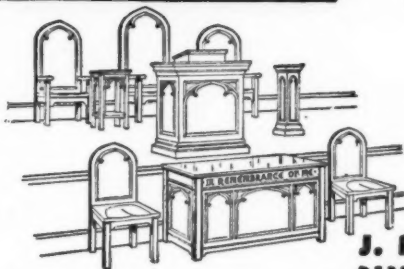
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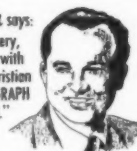
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Yes, the Bible is truth, as our Lord said. But it is vital for you and me to see that it is truth of a particular order. It is not abstract truth, but truth related to a Person. Said our Lord to a group of religionists in Jerusalem who denied His missions: "Search the Scriptures . . . for they are they which testify of me."

♦ WHY the Bible? There is, then, a third answer to this question. This is it: in Scripture, truth is made known in a Person, so that in a very special sense the whole Bible bears witness to the Lord Jesus Christ. Beyond its moral precepts, greater than its laws, even above its devotional teaching is the fact that it gives us the gospel. And the gospel, as someone said, "is good news, not good advice." What is that good news? It is nothing less than the proclamation of the fact that God loves the world, that God gave His only Son for the world, that in the death of His Son on the cross God has done for us what we could never do for ourselves—He has forgiven our sins and made all who believe in Him new men in Christ.

During the First World War President Woodrow Wilson said: "No man is indispensable." Humanly speaking, he was right. But humanly speaking is not Biblically speaking, as Woodrow Wilson, himself a Christian believer, would have been the first to admit. In the Bible sense, and therefore in the truest sense, there is but one man who is indispensable, the Man Christ Jesus.

Why the Bible? Because if it had never been written, we should be ignorant of this Man who accomplished the most indispensable work in history.

After the Napoleonic wars, Talleyrand was struggling with the problem of European reconstruction. A young man said to him with great enthusiasm: "Sir, what Europe needs is a new religion that will be suited to this new day."

The astute diplomat listened, as the enthusiast explained his recipe for reconstruction. Then he replied: "My young man, if you feel it is time for a new religion, go out in the highways and byways and begin to elucidate your principles; only be sure that you incorporate them perfectly in your own conduct. Then when you have done that, lay down your life for the people and after you are buried three days, return from the dead and share that victory with your followers."

And Talleyrand might have added, had he known more of true Christianity: "In doing all these things, make sure that they had already been set down

Moody Monthly

hundreds of years before in a book by men who had never heard of you; and make sure also that, after you did them, your followers would write about you in a sequel to that book with such power that the world would never stop reading it."

So, the question, Why the Bible? has brought us to Him whom the Book is all about. This fact—that Jesus Christ is the center of the Bible—is no more debatable than that He is the center of the ages. In either case, it is a plain matter of history.

But true as this is, the greatest mistake any of us can make about the Bible is to take its central character as only an historical figure. He is infinitely more. Of all the great of the past, he alone conquered death. In a sense that belongs only to Him, He is living now. The living Christ is not a denominational figure; no church or sect can claim exclusive possession of Him. He is greater than all our human systems, and to know Him is life eternal.

✦ THEREFORE, the reading of your Bible lays a very special claim upon you. You read any other book and you form your opinion of it. And that's that. If your opinion is favorable, you may re-read the book. If the book offers advice, you may take the advice. But there is no book by man, no matter how great his genius, which has a binding claim upon your soul.

The Bible is different—utterly different. Though written by men, and in that sense a human book, it is in origin and inspiration exactly what Christ said it was—the Word of God, the Word of Truth. Thus it lays a unique claim upon you. For God must be obeyed: His words must be done.

In the Bible He speaks to your mind and heart, but most especially to your will. There is no such thing in the religion of the Bible as a merely objective take-it-or-leave it, standing-on-the-sidelines attitude in matters of faith. God requires decision of every man. The great question is still the one asked long ago by Pilate: "What shall I do then with Jesus who is called the Christ?"

For the Bible, you see, is the most personal of books. In it God is speaking directly to you and to me. It is, in fact, a message from God personally addressed to every man.

The mere fact that a Bible is presented and accepted, (or acquired in some other way), does not mean that this Bible will fulfill its purpose. An unread Bible is an ineffectual Bible. In the Book as a mere physical object, there is no virtue. Despite the stories of Bibles in soldiers' pockets stopping bullets, Scripture is not a protective charm. It is a spiritual book, and you and I are obligated to read it and believe it.

What does this mean for us? Just this—we are to read our Bible with an open



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mind and a receptive heart, to acknowledge the truth of what it says about our need and our sin (for it has something to say about these things to us today as it has spoken to men in all ages); to give up, once and for all, the impossible effort of saving ourselves by the good we do; and to put our trust now and for ever in Jesus Christ. And then, having done that, it means we are to undertake the plain duty of going on in daily obedience to Him whom to know is life eternal. END

Juvenile Delinquency and the Home

[Continued from page 22]

and the way back are wrapped up in the words "parental supervision."

In the second discussion on the relationship of juvenile delinquency to the home, Dr. Kamm and Mr. Nelson are joined by Mrs. E. H. Hildebrand of Wilmette, Ill. Mrs. Hildebrand is a homemaker who has very uniquely and effectively presented to her children the challenge of Christian missions. After the playback of several tape-recordings, illustrating the way a wise father deals with his children, the discussion takes up the subject of parental supervision.

KAMM: It is one thing for us to say that juvenile delinquency can be prevented by proper parental supervision, and quite another to carry out this responsibility. Mr. Nelson, why is it that this kind of supervision is so difficult today?

NELSON: I believe one reason is the difference in standards within the home—even the well-regulated home. And the problems that keep arising because of this difference in standards. These problems have to be dealt with. But not in front of the child. They must be discussed in private and then set before the child.

KAMM: You are referring to differences in standards of recreation, money, spending, and things of that kind. . . .

NELSON: Yes.

KAMM: And if the parents get into an argument about these things before the children, a situation develops which may be harmful because it breaks down family unity.

NELSON: That's right.

HILDEBRAND: I think we have to consider that just as different standards are held in different social groups or church groups, so standards are different in different families. And children and the parents alike must understand that in order to have unity in their homes they must decide on certain standards, and make up their minds to live by them.

KAMM: And that sometimes is quite difficult, isn't it? Especially in communities where you might find a great variety of standards. Now how are we going to make sure that these standards are followed? We grown-ups talk a lot about

discipline—especially in this matter of juvenile delinquency and child-training. What do we mean by discipline?

HILDEBRAND: I think it's a common impression that discipline is punishment, but that's not a true definition . . . discipline basically is a training process. We are told in the Word of God that if we train up a child in the way he should go, when he is old he will not depart from it. They may not be what you want them to be in their adolescent years, but eventually they will be.

NELSON: A good illustration of education plus example, isn't it?

KAMM: Yes, indeed. Now you were saying something a little while ago, Mr. Nelson, about Daniel's life experience as told in the Old Testament. What was that?

NELSON: Well, to go back into Jewish history, God definitely said that families must train their children and that it was compulsory for the father and mother to read the Word of God to them. Daniel must have been brought up that way, and I have no doubt that when he got into captivity the things which had been taught him all came back to his mind. That's why he "purposed in his heart" to be loyal to God and to his family and to the things he had received.

KAMM: Even though he was miles away from his parents, and the "external" discipline wasn't there. It was an "internal" discipline, wasn't it?

NELSON: Yes . . . as a matter of fact, the "external" was more tempting to him. It was a real temptation.

KAMM: Very much so. Well, now, does that mean that in this matter of discipline we shall never have to be, shall we say, negative? Never administer physical punishment or deprive our children of certain advantages or privileges?

HILDEBRAND: I don't think so. There are times when that is necessary, because children have to learn and remember that sin brings its own pain or its own reward. And they have to be taught early in life that what we sow we must also reap.

KAMM: Apparently a lot of youngsters who get into trouble aren't trained that way. They don't have the inner check or control which comes with that kind of training.

NELSON: We have to realize that love disciplines, too. Certainly the Word of God tells us that God loves us—and that He chastens us because He does love us. The same is true with parents.

KAMM: I suppose you have had the experience with your children, have you not, Mr. Nelson, that after you have disciplined them—using the word in a negative sense—they have come and expressed their love to you? And I take it that you have even had that experience in your educational work, where people you have had to discipline in one way or another have come to you later to thank you for it.

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so that he went into a ship and sat;
and the whole multitude stood on the shore.
And he spake many things unto them in parables,
saying,

Behold,
a sower went forth to sow.
And when he sowed,
some seeds fell by the wayside;
and the fowls came and devoured them up.
Some fell upon stony places,
where they had not much earth;
and forthwith they sprung up,
because they had no deepness of earth;
and when the sun was up,
they were scorched;
and because they had no root,
they withered away.
And some fell among thorns;
and the thorns sprung up and choked them.
But other fell into good ground,
and brought forth fruit,
some an hundredfold, some sixtyfold, some thirtyfold.
Who hath ears to hear, let him hear!

And the disciples came and said unto him,
Why speakest thou unto them in parables?

He answered and said unto them,
Because it is given unto you
to know the mysteries of the kingdom of heaven,
but to them it is not given.

For whosoever hath,
to him shall be given,
and he shall have more abundance;
but whosoever hath not,
from him shall be taken away even that he hath.
Therefore speak I to them in parables,
because they, seeing, see not,
and hearing, they hear not,
neither do they understand.

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NELSON: Very definitely, in both instances, Dr. Kamm.

KAMM: It seems to me that the most important thing in this matter of training is the development of a family loyalty, a sense of unity, a "oneness" within the family. There are various ways to do this. You can do it through what we call "family counseling"—talking things over in advance so that your child will be prepared for situations he has to meet, talking over things that have already happened, getting all the pros and cons, seeking to guide, just spending time with the children instead of giving them a quick set of rules, doing things together as a family, and so on. Now is there anything else that families can do to develop this sense of oneness?

NELSON: I believe one of the main things is the family altar, reading the Word of God together, or other books concerning it.

KAMM: You would let the children read the Scripture at the time the family is together?

NELSON: Yes. Let them read the Scripture along with you, let them quote Scripture, ask questions about it. Ask them to pray. In other words, make it a family worship.

KAMM: Then to sum up, what we have tried to establish is that probably the home is the focal point of meeting the problem of delinquency, and that there are various and definite ways of strengthening family life. As Billy Graham pointed out recently, what a child needs most of all in the home is love, understanding, and wise and prayerful counsel by the parents. And the example they set before him is the most important factor of all in the development of good character.

[This series of articles will be continued in subsequent issues as other important phases of this tremendous problem, are discussed.—The Editors.]

Let God Lead

Many miss God's guidance by doing things too soon.

I believe more promising workers have gone on the rocks through self-sufficiency and self-esteem than through any other cause.

—R. A. Torrey


The Value of Illustration

Many and many a time I have found that when the sermon—and even the text—has been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit. Anecdotes are like windows to let light in upon a subject.

—D. L. Moody

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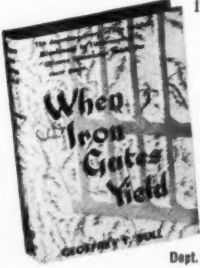
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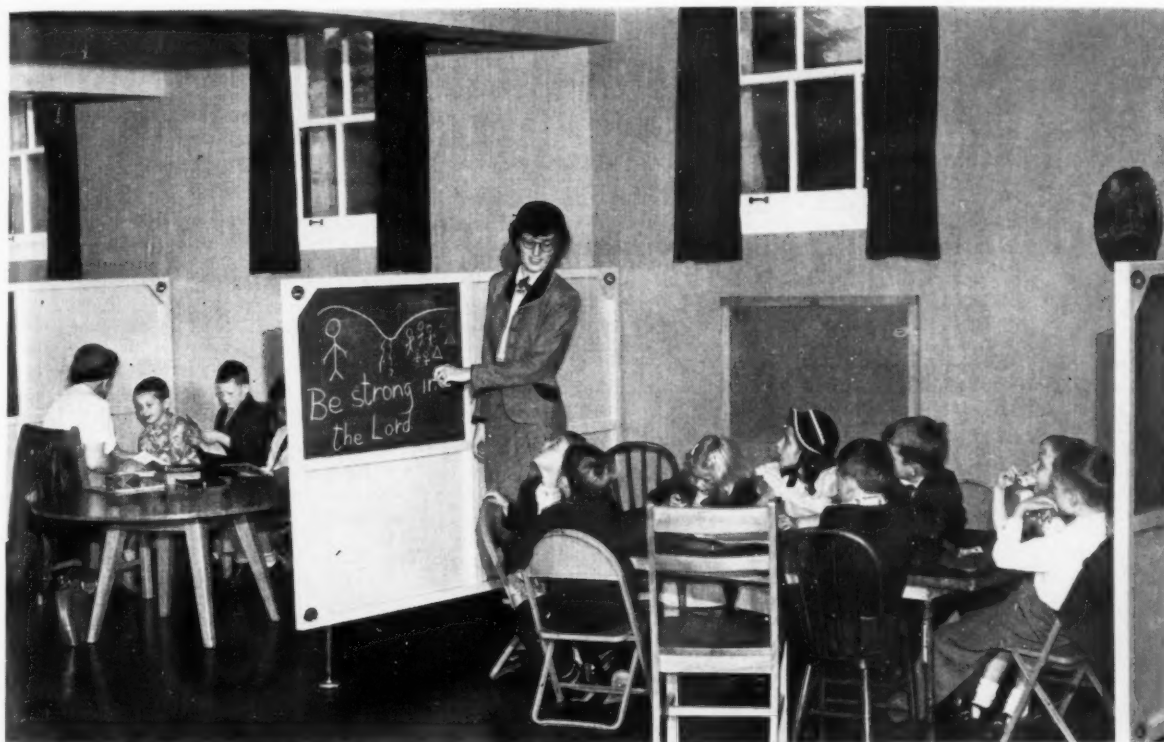
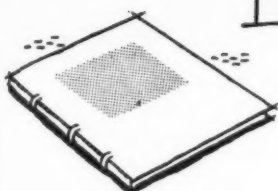
*A Department of Moody Monthly***Edited by****DOROTHY MARTIN****THIS MONTH**

Portable Partitions—Plus

Helping Missionaries

Let Your Pupils Take Part

Teach with Questions



Partitions set up for Sunday school give classes comparative privacy during the teaching period. They can also double as banquet table tops.

We combined our ideas and went to work

when our Sunday school needed classrooms

Portable Partitions—Plus

By Lud Menningen

IN our Sunday school we had the problem of converting chaos into order in one large room where several classes meet for the teaching period. Since many Sunday schools no doubt face the same difficulty, the happy solution which we eventually found, and the story of how we found it, may be of help to some others.

Our building is a combination Christian Youth Center and Evangelical Free Church in Sheboygan, Wis. The basement is used all week long for active games like ping pong by young people from the community who attend the Christian Youth Center. On Saturday

night our maintenance man puts the ping pong tables away and sets up tables and chairs suitable for the primary department.

The basement room is ideally suited for a primary group, as cleanup after handwork activities is a simple matter. Class time in this room, however, was bedlam, with children seeing as well as hearing everything that went on in other classes. Teachers found it impractical to use pictures, handwork or other teaching aids. Real teaching was practically impossible.

Before long one teacher barricaded her class behind an upright piano. It made

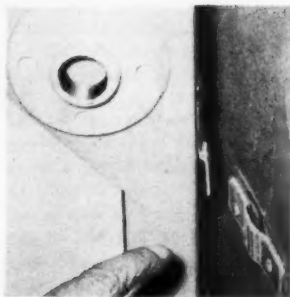
an effective screen, but was heavy and difficult to push around. Other teachers caught on, and some old folding screens began to appear. With a fresh coat of paint and gay wallpaper on the center sections, the screens were a big step in the right direction. But folding screens tip easily, and children found it great fun to peek through the cracks between sections.

"If only we could build solid walls to separate the classes," a teacher moaned more than once.

"But we can't!" came the answer every time. The reason was obvious, as was dejectedly pointed out: "This room is



A short pipestand serves as a leg.



Hook goes in steel eye on the wall



Partitions also provide individual blackboards and tackboards.

used by the Youth Center all week long."

And there the problem stood, stalemated. Until someone suggested that light-weight plywood sheets might make portable classroom partitions—say about quarter-inch plywood.

"How would you hold them up so they wouldn't easily be pushed down?"

"Have hooks on one end fastened to the wall, and cross feet on the other end," was the hesitant reply, the speaker thinking it through as he spoke.

"Sure!" Someone else had an idea to add: "One side of the plywood could be painted black for a blackboard and the other side have wallboard for a class bulletin."

"You'd need a frame for all of that," one of the men said. "A frame would be better anyway, because the plywood might warp out of shape."

"If there were a frame, and if one side were kept plain," the pastor spoke up, "the partitions could also serve as banquet tables!"

So the idea grew and before long the parsonage garage became a buzzing woodworking shop where men of the church met at designated hours to build the needed partitions from the combined ideas.

We found that most every man has some specialty in woodworking and with careful work—precision cutting, mitering,

sanding, glueing, screwing, varnishing and painting—the result was a set of five partitions which had a professional appearance at a cost of only sixty dollars.

Following the suggestions, a frame was made for each piece of quarter-inch plywood, to keep it from warping. A three-quarter-inch hole was drilled into the bottom of the frame into which a short pipe stand is slipped to serve as a leg. It holds the partition at a height most suitable for a classroom wall and at the same time permits free air circulation. It has proved completely adequate in holding the free end of the partition steady.

The partitions are easy to line up and hook on the wall. The hooks and eyes, homemade from heavy-gauge steel, supply ample strength. After a year of service none has torn loose. At each corner of the partition is a round threaded pipe flange, a plumbing store item. Iron pipes are screwed into these to form legs when the partition doubles as a table.

One upper quarter of our classroom partition has a black painted blackboard. Another quarter is fitted with wallboard for use as a bulletin board. The horizontal crossbar at the center adds strength but also is grooved to hold chalk, eraser, thumbtacks, etc. The other side is varnished. When used as a banquet table, the forty-eight-inch width has proved to be even more practical than the usual narrower tables.

With our partitions, each "room" can become individualized. By care in storing the partitions, teaching aids can be used on successive Sundays without fear of weekday erasures. While sturdiness appeals to the teachers, the light weight of the partitions appeals to the man who erects and disassembles them weekly.

The pictures shown were taken the first day the new partitions were put into use in our Sunday school, and to date no one has suggested any improvements for them.

END

Helping Missionaries by Hazel Ward Hoffman

MANY church groups, as well as Christian families and individuals, would be willing to give their missionaries the support they so urgently need if they saw clearly the importance of the things they could do, and would do them.

There are at least three ways to help missionaries in their work which every Christian should be made to realize are important, and which he himself can do.

He can pray. To be fortified by prayer is more necessary to the missionary on the field than any other thing. Anyone can find out what to pray for by asking the missionary himself. Or ask the mission board he represents, since each field has its own particular needs. If one puts himself in the place of the missionary and imagines what his needs would be in like circumstances, intercessory prayer should come easy. For everyone's basic needs, hopes and desires are very much the same—even a missionary's.

Although all too often some may take their spiritual privileges too lightly, it is true that Christians as a whole feel the need of attending church regularly and having fellowship with other Christians.

How much greater is this need in the life of the missionary where, in many cases, months go by without any contact with a fellow Christian. Satan's attacks seem stronger in such circumstances, as he waits for the Christian to become discouraged. Missionaries need to be upheld in prayer that God will give them spiritual strengthening and encouragement so that the lack of Christian fellowship will not be a hindrance to their work.

He can write. It is difficult to take time to write a letter, but people "holding the ropes" while the missionary goes to the field should be made to realize the importance of this phase of their responsibility. "There is nothing to write about" is a common excuse. The missionary is eager to hear church news, and even news of individual family activities. The outline of the sermon which was of particular blessing last Sunday would be welcome, or a paragraph or two from a book which has been found helpful.

Then, the letter having been written, the writer should not expect a long personal letter from the missionary in return. That is practically impossible in

most cases. But the missionary's form letter should be read with interest, for it will contain particular items for prayer and praise as well as interesting incidents in his work of winning souls—much more than if the missionary had attempted to write an individual letter to every one on his mailing list. And the writer can be assured that his letter was in the missionary's mind as the form letter was written to him, as well as to many others, in reply.

He can give. Some churches make up boxes from time to time sending to the missionary necessary articles that are not available on the field. Such packages should be backed with prayer that they might arrive safely and at the right time. Missionary giving, however, should be systematic and as regular as one's own paycheck, for the missionary depends on his partners back home.

Sharing the work of the missionary is a rewarding experience, and everyone in the church should have a part. He should pray. He should write. And he should give.

END

SUBJECT

1. Better Teaching

Let Your Pupils Take Part

*Children learn more
when they do*

By Muriel Paulson



Pupils learn more when they are stimulated to find the answers to their own questions. Devaney photo

Good teaching demands that pupils are thinking and discovering and taking part in the class, rather than sitting passively as spectators.

A teacher will accomplish much more with his pupils when he learns that there is more to teaching than merely retelling the material in the quarterly, or even than reading the lesson from the Bible. When he begins to lead his pupils to discover the facts of the lesson by means of going to basic sources, by undertaking projects, by relating outside material to the lesson, and other similar devices, he will sense an interest and eagerness on the part of his pupils which is all too often lacking in the average Sunday school class.

Blackboards, maps, posters, notebooks, are often valuable aids in better pupil participation, and therefore in better teaching. How do these methods work in actual practice? Suppose we consider a few methods which give pupils something to do and lead them in their thinking.

Are you starting a new quarter? Encourage the class to find the main idea of the new quarterly. Let one pupil write it on the blackboard while the others

check lesson titles and memory verses. You're going to study the Old Testament? Speed back through time, and as each child thumbs quickly from Genesis to Malachi, let him recall an incident connected with the hero who steps forth from the pages. You like more adventure? Take a flying trip on a map from Babylon to Canaan via Haran and from there to Egypt. Help each child to sense the dangers that accompanied Abraham, the discouragements that came to Moses, the victories of Joshua.

If the unit is on the life of Christ, encourage the class to bring pictures and information on Palestine and Jewish customs. It might be possible to visit a synagogue where scrolls could be observed.

Make opportunities for each child to appreciate the wonder of creation. Bring it into your classroom by planting seeds with the children. Let them bring bird nests, flowers and other things for a nature table.

For a unit on Christian living the class could make a chart as to the goals to be achieved during their study. Check these weekly. At the close of the unit the class

should be able to decide which goals were reached.

Use projects to carry on the interest from week to week. Let each pupil make an illustrated dictionary of important words. Build an altar of stone, a tabernacle of blocks, a temple of cardboard. Draw a mural of Jacob's trip. Write a newspaper from Philippi recording the excitement concerning Paul's preaching and imprisonment. Help the class write a biography of Paul from facts found in Acts and in his letters.

See that each of your pupils is able to draw an outline map of Palestine and locate important places. Make arrangements for your class to take part occasionally in the worship service by telling a story or giving a psalm as a choral reading. Use written quizzes, games such as Bible baseball, posters and pictures to review important facts from the lessons.

Naturally you won't want to do all of these things all at once. Some of them may not work in your situation, but do try something! Whatever the plans are let each child be a part of them through choice and participation. Then your class will not be like the one last week and you will find a new joy in teaching. **END**

Teach with QUESTIONS

By Esther Sabel

THAT's one thing I can do," you say. "Anybody can ask a question!" And it may seem that asking questions would be the easiest part of teaching. A good question, however, may require more knowledge and more careful preparation than the answer to the question.

Teachers should keep in mind that there are many kinds of questions, as well as different reasons for using them. Sometimes a question is asked to help prepare the pupil for learning by gaining his attention, by arousing his curiosity, by stimulating interest in the lesson. Another time it may be for the purpose of clarifying the truth which is being taught, and drawing out from the pupil information he has already been given, thus fixing it in his mind. And it is quite possible to lead a pupil to apply the lesson to himself by asking a searching question which requires thoughtful consideration.

Some questions, of course, are designed to test the pupil's knowledge and understanding of what has been presented. Thus the teacher may know whether his purpose has been accomplished and whether the pupils are ready for further teaching.

There are several good characteristics of good questions which you as a teacher would do well to keep in mind while preparing a lesson. They should be your own, of course. Those given in the lesson quarterly may aid in phrasing, but unless the question is based upon a knowledge of the needs of your own pupils, it is not likely to fulfill its purpose. More than that, for the most part questions should be in the teacher's own words, not phrased in the words of the lesson text, unless all words in the text are well-known or their meanings have been previously made clear. Such a question, for example, as "What did Jesus say in Matthew 20:28 was the reason the Son of Man came to give His life?" may be correctly answered by a pupil who has learned verbatim with "To give His life a ransom for many." But the pupil may have answered without understanding the meaning of the word "ransom," and therefore receives little understanding of the lesson being taught.

Teachers should ask one specific thing at a time, and questions should be brief, clear and definite. They should be asked so that they stimulate real thought. Questions which require simple "yes" and "no" answers, unless proof is required, may simply encourage guessing.

Questions should be arranged in logical order so that each grows out of what has gone before, and leads up to what is to follow, progressively unfolding the topic.



A wise teacher instructs through use of carefully constructed questions. Some questions prepare the pupil for learning, others teach new truths, clear up doubts. Louma photo

The slow pupil and the bright one should be kept in mind, as well as the religious background of each one in the class, and questions should be adapted to individual circumstances.

Asking questions is an art which every teacher should cultivate and learn to use with the greatest possible skill. Class

members should be encouraged to ask questions also, and to answer each others' questions, as well as those of the teacher. It has been said that if you can find a class whose members are always asking questions, you have found a teacher who knows how to awaken minds to the search for truth.

★ ★ ★

When You Ask Questions

- ✓ Ask them conversationally, naturally, informally.
- ✓ Ask them first of the whole class, then call on an individual.
- ✓ Distribute the questions—don't always call on the bright pupils, nor on pupils in consecutive order.
- ✓ Do not ask too many questions. Allow pupils time to think through and formulate answers. If an answer is not complete, encourage the pupil to think further.
- ✓ Avoid repeating the pupil's answer after him.

For Intercessors

February Prayer Guide

This Prayer Guide is given for those who wish to supplement their present prayer ministry. The items are suggestive rather than comprehensive and should not take the place of the individual's daily prayer list of local and personal needs.

VISITATION EVANGELISM: Pray for those whom God has especially called to do house-to-house evangelism. This can be one of the most effective means of bringing men and women to Christ. The workers often meet with much opposition and ridicule. Pray that they may not become discouraged and that they may say the right things as they meet people in their own homes.

RESCUE MISSION: Pray for the work of city rescue missions. Ask God to cause the men and women of Skid Row, who have allowed Satan to drag them down into sin, to submit to the convicting power of the Holy Spirit. Pray for the mission personnel that they may know how to reach these men and women effectively. Remember, too, those who have recently received Christ as they become readjusted in life that they may be kept true to Him.

FOREIGN BIBLE SCHOOLS: Pray for the teachers and students of Christian schools on the mission fields. One of the most urgent needs on the field is for more trained Christian, national leaders who can assume responsibility. No one knows how long the missionary may be able to work in some countries. The local Christian church must have leaders.

ELECTIONS: 1956 is another crucial election year. Pray that the men of God's choice may be selected for each elective office, both on local and national levels.

CHRISTIANS IN COLOMBIA: Pray for evangelical Christians in Colombia, many of whom are going through intense persecution. Ask God to keep the local government officials from inflicting these cruelties and pray that petitions made to higher officials seeking justice may not be ignored.

FRENCH WEST AFRICA: Pray for recent converts in French West Africa that they will become established in the Lord and grow in grace and that there shall be a mighty revival and awakening among the Christians of the Ivory Coast. Pray for new converts in other areas on the mission field.

OPPORTUNITIES IN INDONESIA: Praise God for newly opened doors for gospel work in Indonesia. One of the encouraging reports is that evangelical books, such as the Moody Colportage Library series, will be distributed on the newsstands throughout the island of Java which has a population of about 50 million people. Continue to pray that more visas may be granted missionaries waiting to come into that land.

ASIA CHALLENGE: Pray for a new English All-Asia gospel magazine that has just been launched. The first issue was scheduled to appear in January, 1956, and is intended to reach the man on the street.

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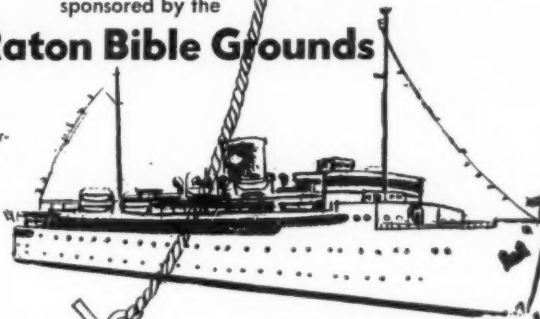
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The Wycliffe Jungle Camp Story

By Mrs. Charles Willis



In jungle camp do-it-yourself training, women, too, learn to service equipment.



Trainees build own houses and furniture (below), as many will later need to do.



Here skill in raft making is essential.



In this "finishing school" in the heart of the Central American jungle, they're readying missionary candidates for the rigorous life ahead.

DEEP in the jungles of Peru Dale Kietzman was seriously ill. He began to realize, as Harriet his young wife already knew, that if he was to live he must leave his missionary work for a time and get back as quickly as possible to civilization. But between them and the help they needed stretched a long difficult river trip, and they had no canoe large enough to withstand the treacherous current. There was only one thing to do. Deftly they made a strong raft, and one day, surrounded by their baggage and

closer to the edge. Now, altogether out of control, one side dipped far down, the other up . . . up . . . and completely over, dumping its precious cargo into the water.

Harriet held tightly to baby Ruth, and with one arm battled the powerful underwater force to get out from under the overturned raft. Working her way through tangled branches, fearfully she searched for her ill husband. She found Dale at last, clinging, weak but safe, to the submerged raft lodged in a nearby fallen tree.

The Indians emerged downstream unhurt and hurried to help. Soon they had the raft righted and the journey was resumed—but minus food and all their equipment.

Later, as Harriet reported the episode to Earl Adams, camp director of the Wycliffe Bible Translators jungle camp program, she begged him: "Please don't ever let anyone leave Jungle Camp without knowing how to swim . . ."

MISSIONS

Harold R. Cook, Editor

food for the trip, and with an Indian couple manning the primitive craft, the sick man and his wife set out to float downstream. In Harriet's arms lay their small baby, Ruth.

Not far along on the trip they discovered huge trees in the river, their lengths stretching half-way across the water. Due to recent floods the tall sentinels had evidently given way with caved-in river banks. At one place the river was almost entirely blocked and Dale and Harriet struggled to keep their balance as the two Indians paddled furiously to prevent a crash. In spite of skillful efforts of the Indians, the raft plunged headlong into the branches of a submerged tree.

Like a toy caught in the clutches of the rushing river, the strong raft tilted crazily. Helplessly the young missionaries watched their baggage slide closer and

♦ DALE and Harriet Kietzman could meet these emergencies and every day difficulties of jungle living with fortitude because of the confidence which comes only from knowledge and experience. They are two of the nearly 400 young people who have now successfully completed an intensive three-month training course in jungle living. The course is designed to help bridge the gap between conventional missionary preparation and unfamiliar conditions which await new missionaries on their fields of service. And it takes the candidates progressively deeper into jungle life. Graduates from

Meals are cooked on firetable (in foreground) of this kitchen built without nails by camper.



this course, having the "know-how" of primitive living from practical experience, are safeguarded from many of the perils missionaries must face in reaching unevangelized peoples with the gospel.

The Kietzmans know this to be true. In their emergency, they could build their raft, and under difficult circumstances could swim to safety. And in spite of the loss of food and equipment, with their knowledge of Indian jungle lore they were able to survive the river trip. The Kietzmans could do all this because they had experienced these circumstances before—during their training in the Wycliffe jungle camp.

This period of rigorous training was first developed by the Wycliffe Bible Translators in 1944 to meet a vital need in their pioneer missionary work. For some time this group had been eager to enter a two million square mile expanse of jungle in South America called Amazonia, inhabited by possibly two hundred Indian tribes. But it was a job that was costing the lives of many fine missionaries. And already hundreds of thousands of dollars had been invested in Amazonia with little encouraging results.

Too often, thought Cameron Townsend, general director of WBT, missionaries who so courageously undertook the task of evangelizing these Indians were unprepared physically for the arduous ordeal. As he put it, "Amazonia needs consecrated Daniel Boones." But the comfortable living of our day, he knew, was not producing rugged pioneers.

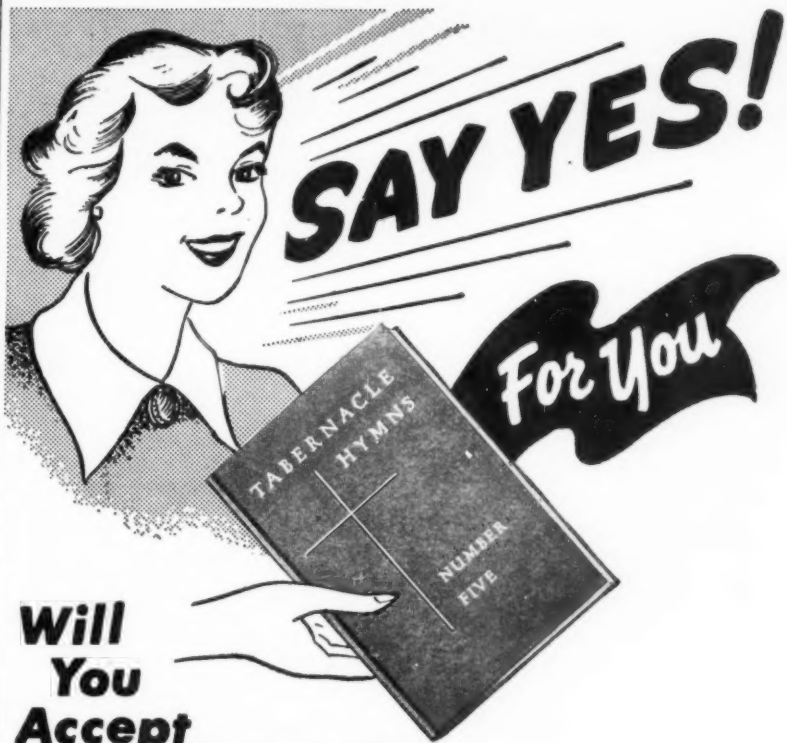
The Wycliffe group began looking around for a likely place to train missionary recruits in jungle lore and learned of an area near the Lacandon Indians in Mexico which proved suitable. Locally the spot is known as Yaxoquintela, "the place of running green waters"; it is in a great valley among mountains in Chiapas, southernmost state of Mexico, on the edge of the Central American jungle. The nearest post office is two days away by mule—or twenty minutes by plane.

Work of establishing a pioneer camp made the first encampment very trying. In fact, some of the trainees soon found the existence too hard and wisely decided they were not cut out for Amazonia. Out of that first year, however, came one of the most important ministries of the jungle training camp. Many earnest missionary candidates who could not make a go of rigorous South American jungle life were being screened by the jungle training in time to find other places of usefulness in less strenuous fields.

In 1945, twenty-five missionaries (most of whom, like Dale and Harriet Kietzman, went to Peru) finished the first jungle camp session under Cameron Townsend. As a part of their training they had erected buildings, cleared an airstrip, and in many other ways helped to lay the foundation for a permanent training base.

The purpose behind the Jungle Training Camp is three-fold: (1) to observe candidates under fire, (2) to teach teamwork with other missionaries, and (3) to train the campers in pioneer living.

✦ As true pioneers, missionary recruits are taught how to establish, maintain



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and improve a base. They learn Latin-American and Indian cultures and how to survive in such emergencies as the Kietzmans experienced. Through directed experience, the kind of practical, relaxed spiritual living which promotes calmness in danger and uncertainty is learned, as well as how to maintain a healthy spiritual life while living in an isolated spot.

"Improvise!" is the word in camp life. Each camper must develop initiative and ingenuity in substituting native materials for many things he has been accustomed to using, and always be ready to try something new. Studies and camp activities are planned to reduce fear of the unknown. And since the Indians are experts in the art of jungle living, the value of learning from them is pointed out. With all of this the candidate at the same time is initiated to a new topography, climate and language. Throughout the course he experiences physical conditioning and tropical hygiene discipline.

Naturally, the question is asked—does such a unique program actually achieve its goals? The proof, of course, is in the lives and experiences of the missionaries after they have gone to the field. Rachel Saint, for example, who attended Jungle Camp in 1949, on her first week out used her new knowledge with a tribe in Peru to save the life of an Indian child. It also served as a valuable introduction to the Indians.

"I was mighty glad I brought along some of the snake bite kits we used in Jungle Camp," she wrote. "The Piros make no move to treat snake bites. They just die."

With the help of the Lord and the practical training Rachel had received, she was able to see her little patient completely healed within a few weeks. The whole village was grateful to the missionaries—and some became grateful as well to a new-found Saviour.

Myra Lou Barnard* and her partner, Mary Short, went to the Philippines, to the island of Mindanao. The spot they chose to live that was best suited for learning the language was two and one-half to five hours interior (depending on the condition of the trail) from the nearest outside contact. Much of the trail was up the middle of a mountain stream, the rest up slick, steep hills, over logs and through hemp fields. All supplies had to be carried. The trip proved harder for Myra Lou's partner who had not had jungle camp training.

They were able to buy a bamboo house from natives, but Myra Lou made their bunk beds herself. As for other furniture, and their supply of fresh meat and other foods, they had to depend, much like the natives around them, upon the materials the jungle provides.

In her Mindanao home, Myra Lou daily sees "improvisation" put into practice. How does she know how to make-do with what she has at hand? Because of the do-it-yourself training she had at Jungle Camp—especially at Advance Base.

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the training camp would have been rigorous enough, but after a time the directors began to feel that life at Yaxo-quintela had become too civilized. In 1950 they looked for a place to provide more advanced jungle training. A spot of virgin jungle beside the Jatate River was chosen, and it has proven to be a "real advance" in the jungle training program—outdoor living in its purest form.

In Advance Base, living in family-size groups, the trainees learn primitive cooking and food management, are taught to recognize poisonous and edible plants and use as many native foods as possible. (Food staples such as flour, sugar, baking powder and salt are flown to the main base and sent out to Advance Base by mule.)

Here abundant wild life furnishes ample opportunity for hunting experience and the preparation of game, as well as the necessary food supply. Swimming and canoeing skills are developed in the nearby large river. In the advance training camp, where few conveniences exist, backwoods engineering becomes a "must."

Myra Lou Barnard enthusiastically recommends this advanced training for all candidates anticipating pioneer work. After six weeks at Main Base, she hiked with a group of advanced trainees twenty miles through the jungle to Advance Base. Here each group of four selected a location and built from "scratch" a mission home. Myra Lou and her three girl companions cleared the area and gathered materials to build their houses from poles and wild cane tied with vines. Besides their shelters the girls learned to build a latrine, helped make an airstrip, operated the radio, practiced shooting and judging distances and heights, butchered deer and wild hogs, learned to build rafts, paddle canoes and use out-board motors with native dugout canoes, and became expert swimmers.

If at the time some of the experiences seemed harrowing, jungle-trained missionaries like Myra Lou Barnard write from the mission field that over and over again they have had occasion to be thankful for all the detailed instruction. One of Myra Lou's training companions wrote a friend how she learned to prepare meat in the jungle:

It was the girls' turn to kill the pig. Myra built the stand to hang it on and someone else tried to shoot it but failed, so Myra took the gun and started shooting. We thought it was dead, so I started to cut the jugular vein when the pig started grunting and running. Was I scared!

Finally, the director took pity on the squealing pig and killed it with one shot. Then I stabbed it and after it was bled, we scraped the pig and hung it up.

★ SINCE the results have proven the program successful, let us see how it operates. Suppose you have been accepted for Jungle Camp training. The month of December finds you in Mexico City after an introductory orientation course in the States, where you became thoroughly acquainted with the Wycliffe program, policies and personnel. From



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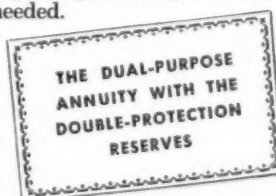
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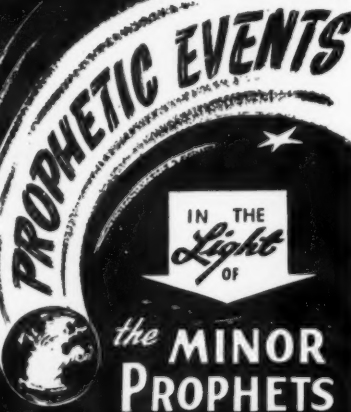
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You learn that life at Jungle Camp has few dull moments. There are regular classes to attend:

Carpentry—because while most of the tribes build houses of some sort, they use little furniture. The pioneer often must make his own tables, shelves, beds, as well as something to sit on.

Elementary mechanics—because the equipment he takes to the field (such as gasoline motors, lanterns, flashlights, stoves) often needs repair and servicing.

Tzeltal study—because the translator's primary job is learning the aboriginal language.

Tropical hygiene—because the pioneer missionary is often far from medical help. Disease is more prevalent where he goes and the Indians often have no other medical help but what the missionary can give them. He must be able to help them as well as keep himself and family well.

Swimming—because, as Harriet Kietzman emphasized, water safety is often essential in the pioneer's travel.

To learn how to survive in case of emergency, you find that trainees go on hikes of different lengths. They learn how to use compass and nature lore to find one's way when lost, and to build up endurance. First scheduled is a shake-down hike to teach the importance of shedding excess baggage. Then come overnight hikes, and finally a four-day hike to visit the Lacandon Indians on the Guatemalan border. Missionaries-to-be learn to deal with natives by actually visiting in their villages, trading with them, observing them and learning to treat their ailments in the clinic.

On the trail, you realize that one of the trainee's most precious experiences is the Bible study and fellowship about the campfire in the evening, to which the native workers and visitors are invited.

All training is accelerated in the last weeks at Advance Base. In the midst of this rugged living, instructors can readily see how a candidate reacts to strenuous physical labor, to the absence of familiar comforts of life and the uncertainty of receiving mail and supplies.

Some trainee groups have been lost for a while, some have been out of water, low on food, and some have killed poisonous snakes and followed jaguar tracks. There have been a few near-drownings and some minor accidents. But through more than ten years of jungle camp training the Lord has wonderfully blessed the Wycliffe Jungle Camp program. It is with thanksgiving to Him that the Wycliffe group presses on to greater efforts in the training of "consecrated Daniel Boones" to carry the gospel to the lost.

END



Dr. Z. P. Carles

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Golden Nuggets

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THE HEADSHIP OF THE MAN

PLEASE read last month's Golden Nugget before beginning this one. After establishing the headship of the man in matters of church doctrine and discipline (I Tim. 2:8-15), Paul states the reasons for this order in the words, "for Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

Priority in creation is the first reason. Man was created the head of the woman. The second is that Adam sinned with his eyes wide open. He deliberately committed sin, knowing that it was sin. Eve was completely or thoroughly deceived, as the Greek has it. Satan took advantage of one of the crowning virtues and beauties of womanhood, that of being trustful of others, that of believing readily.

But this virtue makes woman unfit for the position of authority in the church. The man sinned with his eyes wide open, but when he is regenerated, this ability to weigh and sense false doctrine and sin makes him the safer and surer custodian of the truth.

There seems to be a law in nature that if something is beautiful it must be fragile. It is so in the flower kingdom. The marigold lasts all summer, but the regal poppy is so delicate that its life extends over only a brief period. A crystalware goblet is beautiful but fragile. It breaks in a thousand pieces when dropped. A tin cup will hardly experience a dent. Both hold water. Both are perfect. But the one has been made fragile in order to be beautiful.

Both men and women can be repositories of doctrine. But the man with his rugged nature that bristles like a porcupine at the approach of false doctrine is the safer repository. Hence, the man has the authority in the church in matters of doctrine and discipline.

The woman's place is not that of an inferior, but one of honor, for submission is a grace of transcendent beauty.

Thus does Paul say, "Let the woman learn in silence with all subjection," and the context in which he is speaking is that of the teaching of the Word in an authoritative manner, exercising authority over the man in the disposition of doctrinal and disciplinary matters. Her realm of teaching may include children's work, women's Bible classes, and other departments of Christian activity in which the man is not included.

This subjection of the woman to the man was to prevent, as far as possible, the rise of false cults and religions, many of which today are started and promoted by women. All one needs to do is to scan the religious pages of our Saturday newspapers to see how true this is. Paul says, Adam was not deceived, but the woman being completely deceived was in the transgression.

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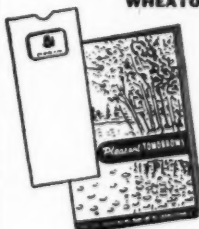
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ANSWERING YOUR

Questions

NATHAN J. STONE

MORAL PROBLEMS IN THE OLD TESTAMENT

Such passages as Exodus 21:2-4, 21:7; Ezra 10:3 do not support the evil of divorce, and seem to condone the evil of slave-concubinage and plural marriage found throughout the Old Testament. I have recently been saved and have only now really read the Bible for the first time. And I am distressed by this. Does God's holiness vary, then, that this was permitted? What do born-again people believe about the sanctity of marriage and the home and what is the authority for their faith in view of the Old Testament teaching?—*Illinois*

God's holiness does not vary (Jas. 1:17). He is perfect in holiness as in all other things. But God deals in different ways at different times with different people. The Old Testament period (and in measure the New also) was a period, especially in earlier Israelish history, of moral and spiritual infancy. The Lord Jesus said of it, speaking to Israel's leaders, that Moses out of the hardness of the people's hearts granted divorce (Matt. 19:8).

But this did not sanction divorce. It was granted only with a view to regulating a worse practice—the indiscriminate putting away of wives on most trivial pretexts. People were not prepared for revolutionary changes. God's purpose, however, as Matthew 19:6 declares, was the union of one man and one woman for life.

Man is a free creature, and in some ways even the Lord deals with people according to their times and circumstances. It took a long period of training, discipline and judgment to bring the children of Israel (and even the Church) along. The law was a schoolmaster to bring them to Christ (Gal. 3:24), and even then only a small remnant realized it. The nation failed in this.

As for the passages in Ezra it was absolutely essential that the purity of the people be maintained if a holy nation, a separate people, were to be preserved for a testimony to Himself and to bring forth the Redeemer. Inter-marriage with the idolatrous, corrupt heathen would have corrupted and de-

stroyed the nation and thwarted God's plans.

Even the Lord Jesus and the apostles did not attempt to overthrow existing social institutions as such—such as slavery and polygamy. The New Testament lays down great principles, the law of new life in Christ and the law of love. The hearts of men had to be changed first. Even in a world which rejects Christ the influence of the gospel has gradually brought many changes and overthrown many evils. Christians of course believe in the law of marriage as laid down by the Lord Jesus in Matthew 19:4-6, and regard divorce as one of the greatest and most tragic evils and perils of today.

♦ ♦ ♦

THE CHRISTIAN AND GOVERNMENT

My problem has to do with Romans 13:1-7. This Scripture was used to teach me that Martin Luther, besides being a "heretic," was also an anarchist and a traitor because he defied the Emperor Charles, who had ordered him to cease teaching and submit to the Pope. Was not Paul himself imprisoned for "resisting the powers . . . ordained of God"? Why did not Paul qualify his teaching if he resisted this power? I was recently saved and would like an explanation of this passage. — *R.P., Illinois*

The justification of Paul, Luther, and hundreds of thousands of martyrs in "resisting" kings, popes, and others may be found in one statement of the Lord Jesus Christ: "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's" (Matt. 22:21). There is a distinction, a separation, between the things of God and the things of Caesar (which in itself is a sufficient justification for the "separation of Church and State"). God is infinitely above Caesars and states.

This passage has to do with a believer's duty to the state, which has its proper place in God's plan for human life but has no rights over his conscience. This belongs to God. The state is represented here as the guardian of justice and the protector of human rights and this has no connection with individual faith and relationship to God.

In verse 1 the apostle says "Let every soul submit . . ." showing that this is a

Moody Monthly

duty naturally incumbent upon mankind as a whole and not an obligation devolving upon a believer in a question which arises out of his faith and spiritual life (chapter 12 deals particularly with the latter). Conscience towards God, according to His Word, must come first. Any state (or any person) violating this principle itself resists God's Word, and to this extent should not, therefore, be obeyed.

♦ ♦ ♦

THE JEWS AND THE SAMARITANS

Why did the Jews have no dealings with the Samaritans? The woman of Samaria called Jacob "our father Jacob, which gave us the well" (John 4:12).—*Mrs. T.B., Massachusetts*

The animosity between Jews and Samaritans was between the Samaritans and the Jews of Judea rather than those of Galilee or elsewhere as several statements in the Gospels seem to imply. The reasons for this are probably (1) that Samaria and Jerusalem had been rival capitals representing rival (and sometimes warring) kingdoms (2) that Jerusalem with the temple represented a rival "religion" (John 4:20).

The Samaritans had built a rival temple on Mount Gerizim when their offer of help in the rebuilding of the temple in Jerusalem had been refused by Zerubbabel (Ezra 4:2, 3). Then the Samaritans had sought in every way to obstruct the rebuilding of the temple and to weaken the captives returned from Babylon (Ezra 4:4-6).

In addition to this, the Samaritans were a mixed people consisting of some Israelites who had been left behind when the kingdom of Israel was taken captive, and a number of heathen brought in to help colonize the land (II Kings 17:24-28). Apparently from II Kings 17:29-32 they also practiced idolatry, which was an abomination after the captives returned from Babylon. Because of this the Jews could not consistently accept their help in rebuilding the temple. The animosities originating then persisted for centuries, continuing even beyond the time of the Lord.

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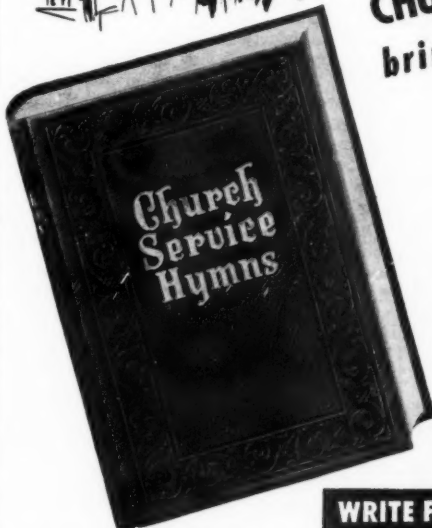
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February 19

Jesus Demands a Choice

Luke 19:1-10

MEMORY SELECTION: Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord.—Joshua 24:15

Hearing about Jesus is good. A long-ing heart reaching out for a better way of living is commendable. Seeking for help and knowledge of Christ is to be well on the way to a real spiritual experience. There is, however, the ultimate necessity of a definite moral choice, which is required of every man.

Jesus Christ is here and we cannot avoid or evade Him. We must all choose whether He is to be the Lord of our lives because He is our Saviour, or whether we will go the way of self-will and self-sufficiency. And a failure to choose is actually a decision against Christ.

The story of Zacchaeus, as found in our lesson, is really a part of a larger section of Scripture which starts at Luke 18:18, and the teacher will want to have this in mind even though the lesson portion will be sufficient for the available teaching time. We suggest six thoughts growing out of the text. The first is that

I. Zacchaeus Was Rich (vv. 1, 2)

Having money is no sin. Rightly gained and rightly used, money is an honor to a man. But all too often it becomes a snare and temptation. Read the striking words in I Timothy 6:9, 10. It is the "love of money" that is the root of all evil.

Zacchaeus had gained his riches by the extortion practiced by tax gatherers of that day. Buying the right to tax the people from the government at Rome, they were permitted to collect all that the people could bear—and they took advantage of it. It was bad enough when a Roman was guilty of this, but when a Jew thus oppressed his own people, he was hated and despised.

Such was the lot of Zacchaeus. He had money, but getting it the way he did he was a frustrated, friendless and dissatisfied man. Yet, scoundrel that he was, he sensed his need of a different kind of life. He had heard of the great teacher who was passing through his city, so

II. He Sought to See Jesus (vv. 3, 4)

There were difficulties, but he surmounted them. The shortness of his stature made a front row position necessary, and the hostility of the people made it impossible to attain. This problem he quickly solved by climbing a tree. A rather undignified procedure for a leading citizen, yes—but he was determined to see Jesus.

There are always hindrances to a man's effort to get through to the Lord.

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But if there is any reality or urgency in his desire he will find a way. How wonderful it was that

III. Jesus Looked Up (vv. 5, 6)

Our Lord is on the lookout for anyone who has a spark of faith in his heart. In this instance He had a multitude of people round about Him, but at the moment He was interested in just one—a little hated Jewish extortioner who was very close to the kingdom of God—closer than he himself realized.

When Jesus comes there is hope and deliverance and joy. He will be there when this lesson is taught. Who will make haste, and come down from his perch of unbelief and receive Him joyfully? We hope there are some. But don't expect everyone to approve of what happens, for there are always those around to object. We read that the ones who saw what happened to Zacchaeus did not rejoice; in fact

IV. They All Murmured (v. 7)

They were shocked that Jesus picked the "worst home in town" as the place where He was to be a guest, and we can understand why. It is because we are so much like the people of that far-off day. Just like them we will rush to help someone who is physically sick or disabled, but all too often look with scorn on a sin-sick soul. Isn't it about time we learned the compassion and love of our Lord?

Something really happened to Zacchaeus, for Jesus said

V. This Day Is Salvation Come to This House (vv. 8, 9)

The reality of the change of heart which Zacchaeus experiences was immediately demonstrated in his deliverance from the loved money—an effective outward demonstration of an inward grace.

The Bible constantly stresses the fact that our faith toward God will be promptly revealed by our attitude toward our fellow men. The book of James, especially, drives home the truth that professed faith in Christ which does not result in Christian works is not saving faith at all.

Close today's lesson by stressing that encouraging word in verse 10, namely that Jesus is here

VI. To Seek and to Save (v. 10)

"Lost"—here is indeed a word which chills the heart. But how good it is to know that our Lord is out seeking the lost, and saving them! Saving faith is great faith because it is faith in a wonderful Saviour.

February 26

Teachings on Stewardship

Luke 19:12-26

MEMORY SELECTION: He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.—Luke 16:10

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Life is not a haphazard thing that falls out one way or another by chance or luck. The gifts and abilities of a man are not the result either of environment or chance; they are gifts from God. He is what he is and he has what he has by the blessing of God.

The correlative truth is one that is too often overlooked or neglected, and that is that man is a steward, holding his possessions and his gifts not for his personal gain but for the service of God. The first step toward a proper realization of that stewardship is coming into a right relationship with God—through Jesus Christ. Then it must follow that He is Lord of our lives, which are to be lived for His glory.

The parable in our lesson clearly presents this truth. The nobleman who went to receive his kingdom required something definite of his servants and returned in due time to determine whether they had been faithful. We note first that there was

I. Responsibility Given (vv. 12-14)

To the servant a trust is committed which in the absence of his lord is to have diligent attention. While the master is gone he is to be busy about his lord's affairs.

Obviously the lesson here is that we who say we serve the Lord have a "charge to keep." We are reminded of Charles Wesley's great hymn—

*A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.*

*To serve the present age,
My calling to fulfill;
O may it all my power engage
To do my Father's will!*

Observe that some of the citizens of the country hated their masters; they were, nonetheless, subject to them. We need to tell the God-defiant people of our day that whether they submit to God or not they are still *responsible* to Him.

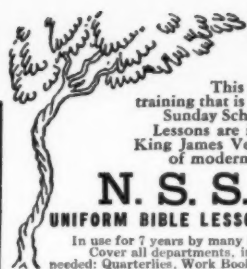
When the master returned as king we find

II. Judgment Exercised (vv. 15-26)

Here is another facet of truth which needs renewed emphasis today. So much of the attitude prevails that after all God will be kind and easy on us if we have failed to serve Him as we should. We drift along through life as though it makes no difference how we spend our days or how little we do in the Lord's work.

Let us face it. We are not here to casually drift from day to day, to make as much money as we can and partake of life's pleasures and privileges with no sense of our responsibility. "Life is real, life is earnest," says the poet, and the same may be said also of spiritual life.

True enough, believers in Christ who have by faith had their sins judged at Calvary shall not be judged again regarding salvation; but let us remember that "we shall all stand before the judgment seat of Christ" (Rom. 14:10). First Corinthians 3:9-15 teaches us that we are all building day by day on the one foundation—but it teaches also that what we build must stand the judgment. What a sad day that will be for careless and



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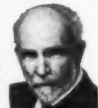
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unfaithful stewards!

For our third point we review the same verses we have used for the second point, and see that this judgment results in

III. Reward or Loss (vv. 14-26)

The servants who had been faithful were rewarded, each according to his capacity. This matter of rewards is one which is full of wonderment to our hearts. He who saved us and gave us the "pounds" with which we are to trade for Him—and who gave us the grace to do His will—rewards us for being faithful in doing His will. With God it is indeed grace upon grace!

How sad was the situation of the man who, claiming to be afraid, had neglected to use his opportunity. He "played it safe," as the saying goes. He did not throw away or spend his lord's money. He kept it safely "laid up in a napkin."

One is appalled to think of the host of "napkins" in use in the Christian church today. So many people have laid by the opportunity God has given them, have refused to take the responsibility for their witness for Him. We hope some who study this lesson may be startled into usefulness to God.

Turn again to I Corinthians 3:9-15, and you will see that much of what looks like service for God will eventually prove to be only "wood, hay and stubble," to be burned at the judgment seat of Christ. It is only sacrificial service of a true spiritual nature that counts with God.

March 4

Jesus Faces the City

Luke 19:37-48

MEMORY SELECTION: *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*—Luke 19:42

Our Lord was approaching the end of His earthly ministry, coming up to the time when He was to die on the cross for the sin of the world. As He came into the city He was met by the joyful acclaim of His disciples, a picture that very quickly is thrown into sharp contrast with the sorrow and sin which follows in our lesson for today.

We look first at His triumphal entry into the city of Jerusalem, which is a scene of

I. Joyful Praise (vv. 37-40)

Our purpose today is not to discuss the entry of our Lord into Jerusalem as king, but rather to note that there were those who believed on Him in this great city—whose sin and rejection so soon brought forth our Lord's lament and sorrow.

It is good to recall that in the darkest days of rejection of our Lord, in the midst of hatred and unbelief, His disciples lifted up their voices to adore and acclaim their glorious Lord. They were not afraid of the unbelieving Pharisees who wished them to be rebuked.

One wonders why Christian people have so often been silent because of the fear of men. So few who profess His name are moved by the enthusiasm of a redeemed heart to shout His praises. We shout about other things without any



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inhibitions whatsoever, but our rejoicing over our Lord and His redemption is too often repressed.

Our Lord accepted their praise as His right as their king (v. 40), but as He looked out upon the city that was the very heart of His nation and realized its sin and rejection He felt only a

II. Heartbroken Sorrow (vv. 41, 42)

The tender loving spirit of our Lord as He looked at the beloved city of David moved Him to tears. Sometimes we are told that it is not manly to weep, but sad is the state of that man's heart that cannot be moved by the sin of this world. Possibly we should have more concern about its needs and let the facts stir us—even to tears. Jesus wept.

The sorrow of our Lord over Jerusalem centers in His deep regret that it had not taken advantage of its opportunities to know Him, and to walk in the way of blessing. Those in our Sunday school classes should look into their own lives and see whether this lament of our Lord would not be equally appropriate if applied to them—or, rather, let us be personal and say, to us!

Following on the lesson we realize that Jerusalem's failure to improve its spiritual opportunities brought the city to

III. Inevitable Judgment (vv. 43, 44)

The words of our Lord were prophetic at the time He uttered them, but they became a reality when the Roman general Titus invaded the city in A.D. 70 and ordered it to be completely leveled—except for three towers. It has been said that "the mills of God grind slowly, yet they grind exceeding small." Judgment followed sin in the case of Jerusalem—and it inevitably will in the lives of all who today hear or read God's Word and go on to neglect and reject its teachings.

Jerusalem went on for forty years after our Lord spoke these words, but then they came true, devastatingly and conclusively. Even so men who presume on the grace and goodness of God, interpreting as weakness His reluctance to bring His wrath to bear upon sin, shall find one day that they shall have reached the "boundary line of God's patience." And then comes the judgment.

Jesus dealt with Jerusalem even on the day of our lesson in

IV. Righteous Indignation (vv. 45-48)

They had made God's house of prayer into a market place, taking holy things and profaning them for their own financial profit. Seeing this, Christ arose in mighty indignation, rebuked the leaders and drove out the money changers. It is a majestic picture of the holy Son of God, perfectly poised, but completely taken over by His zeal for the things of God.

Here is one of the scenes in the life of our Lord that make a mighty appeal to virile and upstanding men. Jesus is so often pictured to us as somewhat effeminate that it is a delight to stand and adore Him in His hour of strength and decisive dealing with wickedness.

Should we not, like Him, strike out against the manner in which men have profaned and commercialized our great spiritual feast days, such as Easter and

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Christmas? Should we not protect the laying of profane hands on the sacred things of the Church? Should we not point out boldly to men that they are not free to use their lives and abilities for their own selfish purposes, for their own comfort and convenience? Christ is our example.

March 11

Jesus Interprets History

Luke 21:29-36

MEMORY SELECTION: Heaven and earth shall pass away; but my words shall not pass away.—Luke 21:33

To interpret history one turns the pages that record what has already happened—and reads lessons there for the guidance of one's life. Obviously that is not what our Lord was doing here, although, to be sure, such a study has an important place. His words here are clearly the words of prophecy, the foretelling of events which are to come. In other words, He is "pre-writing" history, not interpreting it.

Our lesson projects us into the vital but difficult field of prophecy as it presents our Lord's discourse on the events that will occur at the consummation of the age. This prophecy is found in all the synoptic gospels—see Matthew, chapters 24 and 25, and Mark, chapter 13. These, of course, lead out further into prophetic passages in Daniel, Zechariah, Isaiah, as well as in the Revelation and other New Testament portions.

It would be almost impossible for the Sunday school teacher to cover the field of prophecy, even in outline, unless he is an expert in that phase of Bible study. We must not fail, however, to point out to our classes that God has a plan for the orderly working out of everything for His own glory. He has not been defeated. Nor has His holy purpose for the world been set aside. He is long-suffering, waiting for mankind to turn to Him. But in due season His holy will shall be accomplished, and His Word fulfilled. We find that in the words here recorded there is

I. A Sure Word of Prophecy (vv. 29-32)

Here the words of II Peter 1:19 are applicable: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

The Pharisees were concerned about the time of the establishment of the kingdom of God. Jesus told them that the time could not be determined "by observation" of outward signs, although there are to be signs of His coming. Likewise, it is not to be determined by the proclamations of men: "Lo, here! lo, there!" They were told that the kingdom was "within" them.

Some have interpreted this to mean that the kingdom was just a spiritual matter, something within their own hearts. But the rest of Scripture clearly indicates that the state of heart which qualifies a man to enter the kingdom is not itself the kingdom. Undoubtedly the true meaning of this phrase as Jesus

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used it was that the kingdom is bound up with the person of the King. He was there "in their midst" on that day. He has since gone to be with the Father—but one day He shall come again! Blessed hope!

The breaking forth of the fig tree into leaves and blossoms indicates that summer is near. Even so, events among the nations will point to the time of the fulfillment of the prophecy of our Lord. Many feel that we have reached that time now, and that our Lord could come at any moment. "Even so, come, Lord Jesus!" This "sure word of prophecy" is found in

II. The Unfailing Word of God (v. 33)

Note that these words were spoken by our Lord, and clearly indicate His deity, for no man in his right mind could or would say such things. But Christ could, for He knew there could be no possible event or contingency—even to the destruction of heaven and earth—that could interfere with the complete fulfillment of His word. We who know Him as our Saviour and Lord, and have come to delight ourselves in His Word, rejoice that in a troubled and confusing world, where the words of men are so frequently wrong or undependable, we have in God's Word absolute certainty and assurance.

There are evidences in our day of an unusual interest on the part of people in the church and in religious matters. We pray that it may become, where it is not already such, a deep faith in the living Christ, and in the Bible, the Word of

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Our Lord went on to give a needed and

III. A Pointed Word of Admonition (vv. 34-36)

Those who look for the return of our Lord will keep themselves pure "even as he is pure." Read I John 3:1-3. It is not enough to speak of the prophetic teaching of the Bible and of our love for the Lord; we are to "take heed" to ourselves and "walk in the light, as he is in the light" (I John 1:7).

Note our Lord's reference to "drunkenness." Certainly a word like this is needed today when the awful wave of intoxicating liquor has all but engulfed our nation. Do not fail to note also that "surfeiting," the overeating of food, can dull the heart's response to God. Then, too, He gives a solemn word about the choking "cares of this life" which beset so many Christians and destroy their usefulness to God.

As we wait and look for the coming of our Lord we are to be alert, engaged in prayer, not letting the world with its temptations and snares press in upon us and distract our hearts and minds from the "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

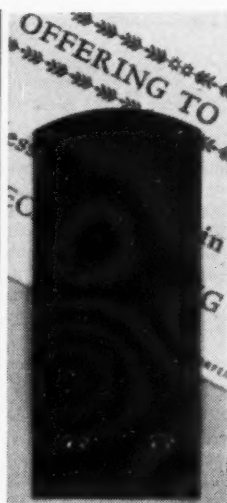
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A valentine story for boys and girls

By Margaret A. Epp (All rights reserved)



When Crissie Gave a Valentine

*Only the best thing she had was good enough
for the one she loved, but it wasn't wanted.*

CRISSIE Leonie Buchwalder. Crissie thought that was a pretty good name. It tasted, when she said it, like a juicy carrot, maybe . . . or like buttered popcorn. But now Valla Vee Vanderhoeven! Crissie repeated the name lovingly. That was better still. It reminded her of the big spoonful of fresh honey Grandma Buchwalder gave her on the farm last summer. The honey was clear and sparkly, and it smelt of flowers.

Valla Vee was like that. She was a princess.

Well, maybe not a real princess. But she was just about the nicest thing in Crissie's life—next to Jeremy Chickadee, of course. Jeremy—well, he was special. Not just ordinary special, but *special* special.

Today Crissie was hippety-hopping the long way home from school so she could pass Valla Vee's house—that big stone building on the corner, with all the snowy park-like yard around it.

Say! Crissie stood still suddenly. A flock of chickadees was hanging upside-down on the pine cones in a tree. Maybe one of them was Jeremy.

Crissie puckered up her lips and whistled, three high clear notes. Ha! Some of the little fellows stopped pecking, and they cocked their black heads and whistled back at her. But no, none of them was Jeremy.

He must have been in those woods behind the stone house, though. And he'd heard. Now he came flinging himself through the air, and when Crissie stretched out her mitten, he landed smack on it. So she brought out the apple core she'd saved for him, and watched his black head bobbing as he pecked at it, and she sang their special song as she walked along. She'd made the song up herself, and the words went like this:

*Jeremy-Jeremy Chickadee-dee,
I love you and you love me;
I whistle so, and you come to me,
Jeremy-Jeremy Chickadee-dee.*

It was a lovely song.

✦ Just now they were opposite the Vanderhoeven house. There was the Vanderhoeven tomcat carefully stepping along the fence. And there, outdoors, stood Valla Vee! Dressed in her soft fur coat, she was talking to some friends—all of them grownups, of course, like Valla Vee herself. But she wasn't too busy to notice Crissie as she always did, and to smile and wave at her and Jeremy.

"She's beautiful, Jeremy," whispered Crissie, stroking his feathers with the back of her mittened hand. "Maybe even

a bit beautifuller than you. I wish—oh, I wish I'd know what to give her for Valentine's Day. And it's tomorrow."

Crissie sighed, and tossed Jeremy gently into the air, and began scooting for home, not even listening to the snow crunch-crunching under her boots as she loved to do. Because, maybe Mom would have a valentine idea!

On Valentine's Day, of course, you tell folks that you love them. Some people, like Valla Vee—well, nobody can help loving them. Last year she got an awful lot of valentines—flower ones and candy ones and lace-and-ribbon ones. She showed them all to Crissie afterwards. Beside all the others, that little valentine Crissie gave her had looked a little shabby. So this year Crissie just had to think of something extra special.

She and Mom discussed the problem all through supper time while Daddy listened. Mom suggested making sugar cookies shaped like hearts, and decorating them with fancy icing. Valla Vee would love fresh sugar cookies. But Crissie shook her head worriedly. Sugar

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cookies, even heart-shaped ones, didn't sound valentine-y to her at all.

"No?" said Mom. "Well, then, all I can think of is getting a big, twenty-five cent valentine at the drug store this year. Or—what about making one? Better finish that lovely baked potato, honey," she added.

"And your carrot sticks," said Daddy. "Good for your eyesight, Miss Browneyes. Say, what's all this about valentines?" So Crissie told him about hippety-hopping home, and about calling Jeremy. Say! Jeremy!

Mom had brought in a pudding, a bubbly, butter-scotchy apple pudding. Crissie dug her spoon in slowly.

"Maybe I could find that old birdcage in the attic," she thought out loud. "And put Jeremy inside, and carry him to Valla Vee." [Continued on page 78]

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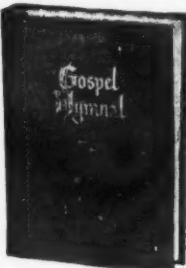
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Reviewed by Charles F. Pfeiffer



Walvoord

A RENEWED interest in eschatology is one of the characteristics of the religious thinking of our age. The catastrophies, past and potential, of the atomic age have caused thinking people of various schools of thought to seek light on the future. To the Christian this is resolved into the question, "What saith the Scripture?"

In this work, the president of Dallas Theological Seminary has revised seven previously published magazine articles and added four entirely new chapters to make a popular volume on the subject of the Lord's return. Dr. Walvoord is an able Bible teacher. With the Scripture as his basis, he makes a clear presentation of the pre-millennial, pre-tribulation view of the Lord's return. He holds out no promise of "peace in our time" save that which comes through faith in Jesus Christ.

The popular style of presentation may be responsible for some statements which the author might clarify in a more technical work. In discussing Amillennialism, he states, "It was popularized by a Roman Catholic father by the name of Augustine who lived in the fourth and fifth centuries." Not only does this appear to be an *ad hominem* argument but it also overlooks the tremendous debt which Protestant theology owes to Augustine in other areas. We do not follow Augustine's eschatology, but we dare not lightly dismiss him as a theologian.

An enlightening chapter on "The Future of Communism According to the Bible" rightly emphasizes blasphemous unbelief in God as our true enemy. A distinction should be made, however, between political communism, with the power of Russia as its nerve center, and ideological communism, which may feel that Russia has proved unfaithful to communist principles in discussions of this type. Ideological communism may prove to be a more deadly enemy than political communism. We must be on guard against both, but we must not confuse the two, although they may frequently, or even usually, be found together. While it is true, as Dr. Walvoord points out, that materialism is an element of political communism, we should bear in mind that this has not always been true of ideological communism.

The writer uses the Bible as his basis for answering numerous questions which Christians are asking. His book should prove helpful to many.

THE BIBLE SELF-EXPLAINED, Moody Press, Chicago. 2348 pages, \$12.95.

It has been well said that the best commentary on the Bible is the Bible itself. This is just another way of citing one of the three most important rules of hermeneutics (Bible interpretation)—"Compare Scripture with Scripture." The present volume does just that in a unique way. A system of cross references is provided for a large percentage of the verses of the Bible, but instead of merely showing these references in the margin, as most editions of the Bible do, each is quoted in smaller type immediately beneath the original verse itself. Thus the reader is able at a glance, without turning to various places in his Bible and perhaps losing his trend of thought, to read "a commentary wholly Biblical" on the verse or chapter he is studying.

The value of such a work as this of course largely lies in the discernment with which such parallel passages have been chosen. Many cross references in standard editions of the Bible upon investigation prove to bear only superficial verbal resemblance to the verse they are supposed to explain. A preface to this large volume, "The Bible Self-Explained," states that it is "the result of long and arduous labor, in which many have been engaged," without naming any particular compiler. The parallel passages here used seem to be carefully chosen and quite appropriate. This is a useful and commendable work

in which the glory goes directly to the Lord, since no human being is given any credit. G.C.L.

FORMULA FOR REVIVAL, by Hyman Appelman. *Sword of the Lord Publishers*, Wheaton. 167 pages, \$2.00.

In ten powerful, vital chapters under such titles as "What is a Revival" and "The Holy Spirit in Revival," there issues from the heart as well as from the experience of an internationally known evangelist a veritable torrent of soul-searching, soul-searing, and soul-kindling messages and challenges.

Those who have heard Hyman Appelman will recognize and visualize the passionate expenditure of heart and mind which have gone into the preparation of these addresses which were delivered "in the first Annual Lectures on Revival and Evangelism in Tennessee Temple Schools."

They will challenge and stimulate not only the preacher and evangelist but every believer in the Lord Jesus Christ to a fuller, more fruitful Christian life and service. They show not only the need of such living, but the way to accomplish it. This is a volume worthy of a place in every Christian home. N.J.S.

THE ROOT OF THE RIGHTEOUS, by A. W. Tozer. Christian Publications, Harrisburg, Pa. 150 pages, \$2.50.

Those who follow with interest the editorials of the author in the *Alliance*

Moody Monthly

Weekly, and who (like this reviewer) have often clipped and preserved them, will be glad to have these selections gathered in book form.

Dr. Tozer thinks clearly on spiritual matters, sees through religious sham and indifference, and speaks with incisive and almost breath-taking clearness. Some there are who think that he plows too deeply, but one wonders whether he may not be God's minister for that very purpose in this hard and indifferent day.

This reviewer finds that the author brings him up short and makes him face the truth. That is a most salutary experience. H.L.L.

THE RETURN OF JESUS CHRIST, by René Pache. Moody Press, Chicago. 448 pages, \$4.95

Dr. Pache, principal of the Emmaus Bible School at Lausanne and one of the founders of the Inter-Varsity Christian Fellowship in Switzerland and France, has contributed a very valuable work on this important subject. Its comprehensiveness is to be seen in the Table of Contents, which is divided into nine parts, each part having from one to eight chapters.

The author is premillennarian in doctrine and is strongly against the idea that the true Church will go through the tribulation, although he has one sentence on page 246-47 which leads one to feel he favors the view of the possibility of a "Split Rapture." "Only those who keep themselves pure from the sins of Babylon will escape the last judgment. They, like Enoch before the Deluge, will be taken up with the Church. The others, like Noah in the middle of the Deluge, will miraculously be preserved through the Great Tribulation."

Undoubtedly this is one of the most complete works on the subject of the return of Jesus Christ to appear in many a day. R.H.B.

THE NEW TESTAMENT—King James Version in Cadenced Form, designed by Morton C. Bradley, Jr. Riverside Press, Cambridge, Mass. 676 pages, \$5.00.

"Cadenced form" is defined by the publisher as a "systematic arrangement of prose that permits better and easier reading."

Basic to the theory is the fact that all prose consists of various units—the sentence; the cadence, which is the natural unit within the sentence; the paragraph, a group of sentences; and the section, a group of paragraphs. When all these units are seen in separate entity and in their relation to one another, the mood and meaning are more clearly understood. And not only so, but the differing values of each unit, being given their due stress, are more clearly recognized.

In this edition, the cadence is made the basic unit—that is, each line is a cadence, a unit of thought, whether it stands as a sentence in its own right or is simply one of many units within a sentence. In these cadences, the King James text takes on new meaning, new life, and new beauty.

There is a further benefit which the publisher does not greatly stress, perhaps because the cadenced form is primarily a product of visual design: the way this form lends itself to reading aloud. For family devotions, for pulpit reading, for radio and TV religious broadcasting, or for any time or place where the Bible is read aloud, there is great value in the cadenced form. The edition is heartily recommended. A.C.

HOW TO LEAD GROUP SINGING, by Helen and Larry Eisenberg. Association Press, New York. 62 pages, \$1.00.

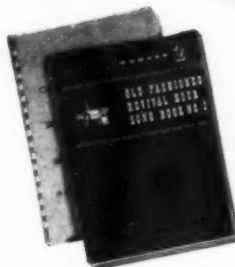
This is the most practical and helpful book of its kind the reviewer has seen. It contains not only unusual ideas by the authors, who have produced other desirable publications, but suggestions by a long additional list of experienced leaders. On the premise that one can always learn more about such a subject, even the experienced song leader, will probably find this book more than worth its cost. H.D.L.

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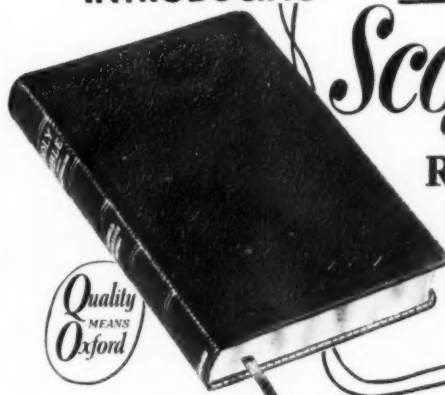
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ELLEN JANE LOREN'S HYMN TRANSCRIPTIONS \$1.25. There are simple arrangements for the organ of familiar hymns, such as "For All the Saints" (Sine Nomine), "God of our Fathers," "A Mighty Fortress" and Variations on "Hyfrydol." Not difficult.

THIRTY EASY OFFERTORIES, compiled by Rob Roy Peery. \$1.25. Very brief original compositions for the organ, but with so limited requirements in pedal that they may be also played reasonably well on the piano. The strongest point is their simplicity.

THE AMATEUR CHOIR, NUMBER SIX, by Roger C. Wilson. \$1.50. A collection of twenty-eight easy anthems and six responses for four part SATB choir. Several selections are hymn-anthems and settings of very familiar choir classics such as "Hymn of Thanksgiving," "Ivory Palaces," "Praise Ye The Father" and "The Stranger of Galilee." Registration for Hammond organ.

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THE TWO PART CHOIR, NUMBER SEVEN, by Rob Roy Perry, \$1.00. Nineteen simple anthems suitable for children's choirs or for adult choirs where only two voice parts are available. Selections are short and generally based on new texts. Considerable attention is given to the needs of special occasion, such as Christmas, Children's Day, Mother's Day, etc.

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D.P.H.

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GEORGE BEVERLY SHEA'S ALBUM OF SACRED SONGS, \$1.00. This is a compilation of simple arrangements of sixteen well known songs, favorites of the man who is known as "America's beloved gospel singer." The settings are for voice and piano, with guitar chords and ukulele diagrams. All the accompaniments will serve well as easy numbers for use as preludes, offertories, etc. Among the contents are such familiar pieces as "The Love of God," "The Beautiful Garden of Prayer," and "Ivory Palaces."

THE YOUNGER CHOIR, compiled by Joy Latham, 60c. This is a compilation of forty-four songs and choruses for junior and early teen-age voices. Ten are unison songs, others are for two or three parts and four numbers are descants to be sung with another choir. Appropriate selections are given for all program seasons of the church year, including calls to worship and responses. This book is one of the most useful any youth choir could add to its library.

H.D.L.

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G.S.S.

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G.S.S.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews 12:2

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Evangelism

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FEBRUARY

William Boyle, Editor

The following listing is designed to notify you of evangelistic services in your area. Full names and addresses of the evangelists appear on the next page.



East

DELAWARE

RELIANCE: Feb. 21-Mar. 3, Gethsemane Methodist Church, Milton Millner, pastor. *Yost*

MARYLAND

DELMAR: Feb. 5-19, Faith Baptist Church, Al Troester, pastor. *Yost*

NEW YORK

BRADFORD: Feb. 7-19, First Baptist Church. *McCone*

CLYMER: Jan. 30-Feb. 5, Edwards Evangelical United Brethren Chapel, Leo Hansen, pastor. *Peterson*

ELMIRA HEIGHTS: Feb. 5-19, Tabernacle Baptist Church, Clyde Traux, pastor. *M. Fuller*

PENNSYLVANIA

ALBION: Feb. 8-19, Evangelical United Brethren Church, Royden Mott, pastor. *Peterson*

BLOOMSBURG: Feb. 22-Mar. 4, Bloomsburg Gospel Center, Ralph Lenz, pastor. *Cherdin*

CONNELLSVILLE: Feb. 6-18, Area-wide meeting, Harry Kline, chairman. *Appelman*

CORRY: Feb. 20-26, Wayne Valley Evangelical United Brethren Church, Jack Moneval, pastor. *Peterson*

HOLLYWOOD: Jan. 29-Feb. 5, Bethel Baptist Church, William Park, pastor. *Cherdin*

LANCASTER: Feb. 21-Mar. 4, First Church of God, J. E. Lewis, pastor. *Auger*

LEWISTOWN: Feb. 7-19, Centre

Union Church, Charles Bearley, pastor. *Auger*

MARION: Jan. 31-Feb. 12, Evangelical United Brethren Church, Amos Funk, pastor. *Miller*

NEW CASTLE: Feb. 26-Mar. 11, Calvary Independent Church, Howard Sartell, pastor. *Manderson*

NEW KINGSTOWN: Feb. 14-26, Trinity Evangelical United Brethren Church, R. Kenneth Heim, pastor. *Kees*

NORTH EAST: Jan. 31-Feb. 12, First Baptist Church, Ivan M. Shreve, pastor. *Kees*

OIL CITY: Feb. 28-Mar. 11, Alliance Tabernacle, William Underwood, pastor. *Cloud*

PETERSBURG: Feb. 12-15, Gospel Center, Edward R. Drew, pastor. *Cox*

PITTSBURGH: Feb. 13-14, Pittsburgh Monthly Bible Conference, M. D. Ross, chairman. *Carrara*

TRANSFER: Feb. 14-26, Shenango Bible Church, J. Harold Perdue, pastor. *Miller*



South

ALABAMA

MONTGOMERY: Feb. 7-19, Cornerstone Church. *Hammontree-Beckwith*

FLORIDA

BRADENTON: Feb. 19-24, Calvary Baptist Church, D. E. Luttrell, pastor. *Cox*

CRESCENT CITY: Feb. 21-26, Southfield Bible Conference. *Hammontree-Beckwith*

GULFPORT: Jan. 30-Feb. 5, Community Baptist Church, Harris Bragan, pastor. *Lanting*

JACKSONVILLE: Feb. 26-Mar. 2, Fellowship Bible Church, John E. Margene, pastor. *Cox*

ST. PETERSBURG: Feb. 12-19, Pine

Crest Baptist Church, J. H. McClain, pastor. *Lanting*

TALLAHASSEE: Feb. 1-12, Southside Baptist Church, Robert Taylor, pastor. *Pyle*

ZELLWOOD: Feb. 26-Mar. 4, Hampden DuBose Academy. *Hammontree-Beckwith*

GEORGIA

LAGRANGE: Feb. 5-12, First Baptist Church, Thomas Field, pastor. *Fanning*

MACON: Jan. 31-Feb. 12, Alliance Tabernacle, J. W. Brantley, pastor. *Cloud*

NORTH CAROLINA

WINSTON SALEM: Feb. 14-26, Alliance Tabernacle, H. Klinsing, pastor. *Cloud*

VIRGINIA

ALEXANDRIA: Feb. 12-19, Christian Community Church, Marvin Cave, pastor. *Manderson*

WEST VIRGINIA

CHARLESTON: Feb. 19-26, First Baptist Church. *Kindig*

MARTINSBURG: Feb. 7-19, First Church of God, John H. Gonso, pastor. *Calhoun*



Central

ILLINOIS

BENSENVILLE: Feb. 12-19, Bensenville Bible Church, J. Kenneth Nielsen, pastor. *Teuling*

CHICAGO: Feb. 5-12, Parkside Baptist Church. *Kindig*

ELMWOOD PARK: Feb. 5, Elmwood Park Gospel Church, R. W. Swanson, pastor. *Place*

PONTIAC: Feb. 1-12, Calvary Baptist Church, Don Bunge, pastor. *Davidson*

POSEN: Feb. 13-19, Community Bible Church, Harold W. Bronwer, pastor. *W. Johnson*

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Jack Yost



The Guidos in Car Accident



Readers of this department are urged to pray for the complete recovery of Mrs. Michael Guido, who with her husband was recently injured in a serious automobile accident near Atlanta, Ga. Their car, hit from the right rear, was demolished and Mrs. Guido suffered extensive facial injuries. The Guidos report that God is undertaking but at this writing it appears that further plastic surgery may be necessary.

QUINCY: Feb. 5-19, Immanuel Baptist Church. *Stucky*

SPRINGFIELD: Feb. 26-Mar. 2, Southern View Chapel, Edward Hellyer, pastor. *Levin-Findley*

ZION: Feb. 5-12, Zion Bible Church. *Levin-Findley*

INDIANA

HIGHLAND: Feb. 28-Mar. 4, Calvary Baptist Church, Gaylard S. Hamilton, pastor. *Place*

TERRE HAUTE: Jan. 31-Feb. 12, Terre Haute Bible Center, Clyde Rodabaugh, pastor. *Carrara*

WINDFALL: Jan. 24-Feb. 5, Windfall Methodist Church, George B. Dunham, pastor. *Handford*

IOWA

LINDEN: Feb. 15-26, Shilch Bible Church, Paul Nicholas, pastor. *Davidson*

VINTON: Feb. 7-12, First Baptist Church, Von B. Elbert, pastor. *Place*

KANSAS

NEODESHA: Feb. 8-19, First Baptist Church, H. J. Lacey, pastor. *Wells*

MICHIGAN

EAST DETROIT: Feb. 26-Mar. 4, Faith Baptist Church, Charles Binning, pastor. *Sheveland*

HOLLAND: Feb. 20-Mar. 4, Immanuel Church, S. Franklin Logsdon, pastor. *Appelman*

MILAN: Feb. 12-19, York Baptist Church, Edgar Sweetland, pastor. *Sheveland*

TAYLOR CENTER: Feb. 6-19, Taylor Center Baptist Church, A. W. Henderson, pastor. *Cherdin*

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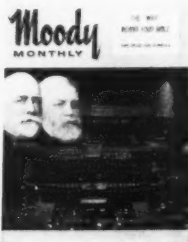
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Baptist Church, H. G. Richardson, pas-
tor. *Conner*

OHIO

FINDLAY: Jan. 31-Feb. 12, Grace
Evangelical Congregational Church, C.
Lloyd LeBaron, pastor. *Threlfall*

MANSFIELD: Feb. 19-22, Mansfield
Gospel Center, Art Saul, pastor. *Levin-
Findley*

MCCOMB: Feb. 26-Mar. 4, Pleasant
Hill Evangelical United Brethren Church,
Paul Stuckey, pastor. *Teuling*

NEW LYME: Feb. 22-Mar. 4, New
Lyme Baptist Church, J. Arthur Gray-
don, pastor. *Leininger*

SOUTH DAKOTA

HURON: Feb. 26-Mar. 11, Mount
Olivet Mennonite Church. *Stucky*

WISCONSIN

BELOIT: Feb. 14-19, Peoples Church,
Wendell Boyer, pastor. *Place*

GREEN BAY: Feb. 21-26, Mather
Heights Alliance Church, J. T. Cun-
ningham, pastor. *Place*



West

ARIZONA

TUCSON: Jan. 22-Feb. 5, First Baptist
Church, R. S. Beal, pastor. *Guido*

CALIFORNIA

COMPTON: Feb. 12-15, First Brethren
Church, Dennis Holliday, pastor. *Hum-
berd*

FILLMORE: Feb. 5-10, First Brethren
Church, Maxwell Brenneman, pastor.
Humberd

HAWTHORNE: Feb. 23, 24, Hawthorne
Christian Schools, Carl Pike, superin-
tendent. *Humberd*

LOS ANGELES: Jan. 29-Feb. 12,
Eagle Rock Baptist Church, Roy Laurin,
pastor. *Crusade Trio*

LOS ANGELES: Feb. 16, Bible Insti-
tute of Los Angeles, S. H. Sutherland,
president. *Humberd*

LOS ANGELES: Feb. 24, American
Prophetic League, Laura Brooks, director.
Humberd

LOS ANGELES: Feb. 26-Mar. 4, Re-
deemer Baptist Church, John W. Taber,
pastor. *Guido*

PITTSBURG: Feb. 5-10, First Baptist
Church, Don Allen, pastor. *Wills*

RED BLUFF: Feb. 19-24, Community
Baptist Church, Lloyd R. Markley, pas-
tor. *Wills*

REDDING: Feb. 5-12, First Baptist
Church, James H. Cady, pastor. *H. An-
derson*

RICHMOND: Jan. 29-Feb. 3, Evangeli-
cal Free Church, Eric W. Frohman,
pastor. *Wills*

SAN DIEGO: Feb. 26-Mar. 2, Fletcher
Hills Community Church, L. V. Gregory,
pastor. *Humberd*

SEBASTOPOL: Feb. 12-17, First Bap-
tist Church, L. Wayne Peirson, pastor.
Wills



Paul Levin and Bob Findley began their twenty-third year of preaching and singing together last month in meetings in Wichita, Kan. This record makes the well-known evangelistic team one of the nation's oldest from the standpoint of continuous association. Levin, left in the picture, makes his home in Carlock, Ill., and Findley in Cedar Rapids, Iowa.

WHITTIER: Feb. 19-22, Community Brethren Church, Ward Miller, pastor. *Humberd*

COLORADO

ENGLEWOOD: Feb. 1-5, First Baptist Church, Harvey Springer, pastor. *Manderson*

STEAMBOAT SPRINGS: Jan. 29-Feb. 5, Euzoa Congregational Church, Samuel T. Freeman, pastor. *W. Johnson*

OREGON

NEWBERG: Jan. 29-Feb. 12, New National Guard Armory, Horace C. Moore, chairman. *T. Johnson*

PORTLAND: Feb. 16, Temple Baptist Church, Linus Johnson, pastor. *Lintz*

ALASKA

ANCHORAGE: Feb. 19-29, First Baptist Church, Felton Griffin, pastor. *Fanning*

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- b. Liberty—Acts 4:31 for witnessing
- c. Power—Acts 4:33 for witnessing
- d. Guidance—Acts 8:29; 10:19; 13:2; 15:28; 16:9, 10 as to where to witness
- e. Goodness—Acts 11:24 to impress on others the value of the message
- f. Joy—Acts 13:52 to demonstrate to others the value of the message
- g. Prophetic gift—Acts 20:23; 21:4, 11 to foretell the future

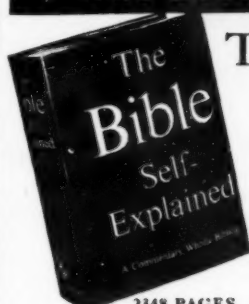
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News in Brief

▶ A crowd which quickly filled Torrey-Gray Auditorium, then filled and overflowed Towner Hall heard the Institute's performance of Handel's "Messiah" Sunday afternoon, December 11. Taking part, in addition to soloists, were the two hundred-voice Oratorio Chorus and Moody Orchestra under the direction of Robert Carbaugh, with Preston Rockholt at the organ.

▶ Keith Hargett, who during the past six years has presented "Sermons from Science" demonstrations throughout the country, is currently assisting in film production at the Moody Institute of Science, his home base, in Los Angeles, Calif.

▶ Dr. Kenneth S. Wuest of the Institute faculty is working on an expanded translation of the entire New Testament. The task, undertaken at the request of William B. Eerdmans Publishing Co., is expected to take approximately two years.

▶ Letters from TV viewers are bringing many appreciative comments concerning the Institute's gospel science programs recently presented in an eight-week test schedule from KEYD-TV in Minneapolis, Minn., and WOJ-TV in Ames, Iowa. Results of the test are expected to be of much value in charting the Institute's future ministry in the TV field.

▶ Theresa Worman, better known to children and their parents in the area of WMBI, Chicago, as Aunt Theresa of the KYB (Know Your Bible) Club, filled some thirty-four speaking engagements in the Providence, R.I., and Philadelphia, Pa., areas during a two-week period last fall. In Providence she conducted three workshops at the National Sunday School Association Convention, going on to Philadelphia where she spoke to more than thirty different groups—at churches, luncheons and children's meetings as well as in sessions of the Philadelphia Area Sunday School Association Convention. Though expecting to be a relative stranger in this area, which is outside the range of WMBI, she found herself well known as a result of her several books of stories for children.

▶ The Colportage Department has made arrangements for several Christian story books (such as *Tanglewoods' Secret*, and *Treasures of the Snow*) to be placed in a number of public schools in Switzerland. Of these, 920 in the German language will be distributed among 450 German schools; and 260, translated into French, will go to 120 French schools.

▶ A new film entitled, "Heritage of Faith," to be released next fall, is now in production at Moody Institute of Science.

▶ The other day a truck pulled into Institute Place with a reminder of the extent of the month-after-month ministry of Moody Press—five tons of New Testaments—about 11,000 of them for distribution through Moody Press book stores and by mail.

New WMBI Program



PICTURED above are Mr. and Mrs. J. Milton Schrader of 721 North Marion, Oak Park, Ill., and their daughters, Ellen, 11, and Martha, 4.

Three times weekly—Monday, Wednesday and Friday—at 8:15 A.M., the Schraders gather around the breakfast table to broadcast a program of family morning devotions over WMBI, the radio station of Moody Bible Institute.

Usually they begin by reading a portion of Scripture, then they discuss it and explain it so even little Martha understands. Sometimes Mother tells a story

especially for children or perhaps they all sing a chorus and always they close the program with prayer. Ellen or Martha will say a little prayer, then Father or Mother.

"The purpose of the program is to encourage folks to go back to that old-fashioned American custom—the family altar, a part of our heritage," Mr. Schrader explains. Mr. Schrader has been a member of the Institute staff for fifteen years and a field representative in Cook County, Ill., for nearly five years. He attended MBI Evening School in 1941-2.

Dr. and Mrs. Pietsch



Dr. and Mrs. William E. Pietsch recently celebrated their fourteenth anniversary of broadcasting nightly on station KXEL, Waterloo, Iowa. Dr. and Mrs. Pietsch conduct the "Goodnight Hour" from 11:15 to 11:45 every evening on KXEL (50,000 watts). They are also active in the Christian League for the Handicapped in Walworth, Wis., the Alaska Evangelization Society, and the Christian Anti-communist Crusade. Son Timothy (MBI grad. '35), is a missionary in Japan, and daughter Mercy is in charge of the handicapped work in Walworth. Dr. Pietsch attended the Institute in 1912.

Plans for Moody Week at Winona Lake

The Alumni Association is making preparations for another "Moody Week" at Winona Lake, Ind. The dates: July 15-22. Interest and attendance at the meetings last year give promise, with God's leading and blessing, of another good conference this summer.

Included in the list of speakers are Dr. William Culbertson, Dr. Walter Wilson, Alan Redpath, Dr. J. Allen Blair, Arthur Glasser and others. Al Smith and Anton Marco will be among the musicians, and courses will be given in sacred music each afternoon. Don Hustad will conduct these courses, assisted by four other members of the music faculty.

Arrangements have again been made to charter a special train from Chicago for all those who live in that area and would like to attend the sessions on Saturday, July 21.

Plans are also in progress for two other "Moody Week" conferences (details to appear later)—one at Montrose, Pa., July 1-8, and the other at Ocean Grove, N.J., July 24-28. For information concerning accommodations in these two places write the Alumni Office, 820 N. LaSalle St., Chicago 10, Ill.

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When Crissie Gave a Valentine

[Continued from page 67]

"Not to keep, Daddy," she explained earnestly as her father raised his eyebrows in surprise. "Because, Jeremy wouldn't be happy being in a cage all the time, would he? But Valla Vee could watch him, and feed him for a day, maybe, and—and there couldn't be anything more valentine-y than Jeremy Chickadee. Could there? He's the nicest thing I have. I'll borrow him to her—"

"You'll lend him," corrected Daddy.

"Uh-huh. I'll lend him. And Valla Vee will know that I just love her and love her!"

Crissie stopped talking, and spooned up a big spoonful of pudding.

"Honey!" protested her mother, shaking her head over the size of the mouthful.

Somehow Mom didn't seem to care too much for that Jeremy-for-valentine idea, either. But she didn't say much. Crissie helped stack the dishes, and dried them, and made happy plans for tomorrow as she worked. And then it was practically bedtime.

"What's the story for tonight?" asked Crissie, bouncing on the bed. She felt so happy to have that valentine problem settled.

"A valentine story," answered Mom softly.

"Really?"

There was something in Mom's voice, and something in her face—so sad, and so awfully loving. Suddenly Crissie had the queerest feeling inside. And when her mother began telling the story, that trembly feeling inside got worse. Because, this wasn't any story about ribbons and lace and paper hearts and perfume—it wasn't about things like that. This story was about how God sent Jesus down into the world, and about how He grew up—and He went about helping everybody—just *everybody*. Sick ones, and hungry ones, and bad ones, and even dead ones. He raised them up again! And maybe you'd think people would love Him for it. But there were lots of wicked folks who wanted Him out of the way.

"Honey, they took Him, the Son of God, and they nailed Him to a cross—"

"I know," whispered Crissie. "But—but—Mom, this isn't any valentine story!"

"Yes it is," assured her mother. "Jesus was God's Valentine to the world, my darling. 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life.' He gave the nicest Gift He could give, Crissie—"

"Like I'm giving Jeremy," Crissie nodded knowingly. The next minute she jerked. Mom was saying that verse again, but she was saying it slowly, differently this time.

"For God so loved Crissie Leonie Buchwalder. . . 'Darling, when will you give your heart to Him?' whispered Mom. 'He wants a valentine too.'"

Crissie could feel tears on Mom's cheeks when she stooped to kiss her. It was a bit hard, after that, to say her prayers like always. And then the door closed softly behind Mom, and Crissie

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took a deep breath. Give a valentine to God? That sounded sort of—queer.

Anyway, she was only eight years old. There was lots of time for her to become a Christian. Some people she knew had waited till they were all grown up. Crissie closed her eyes, and thought about tomorrow.

Next morning—as quickly as Mom would let her she had to rush through breakfast. There was a lot to do before school time. She found the cage, but some of the bars were bent, so she straightened them. Well, almost, anyway. And then she called Jeremy, and put him inside. The worst was, she couldn't explain to him that this wasn't for keeps. Poor fellow! He fluttered against the bars like everything.

Crissie sat close beside him on the porch step, and she printed a note:

DEAR VALLA VEE, I BORROW JEREMY TO YOU FOR 1 DAY BECUZ I LOVE YOU. HE IS THE NICES THING THAT I HAVE. HE LIKES PENUTS AND RAZINS AND APPLS, BUT HE DOES NOT LIKE A WARM

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CRISSIE LEONIE BUCHWALDER.

Now it was time to scoot.

Crissie called goodbye to Mom, and grabbed the cage, and ran. When she reached the Vanderhoeven door and pushed the button both she and Jeremy were breathing very fast.

Valla Vee poked her head out, her hair all sparkly like taffy.

"You darling! What's that you've brought me?"

Crissie pointed at Jeremy, and kissed her mitten at Valla Vee, and skipped down the walk. The first bell was ringing in the school tower. She had to hurry.

All day her thoughts kept going back to Valla Vee. What if Jeremy was terribly frightened? Or, what if he got to like Valla Vee better than her? It was pretty hard doing sums and things like that when you kept seeing a chickadee in your book and on the blackboard.

The third-graders had a valentine

Moody Monthly

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party, and that was fun. But all the same, the minute it was over Crissie was off, racing down the road. She took the long way around again.

There was the Vanderhoeven house. And there was the cage sitting on the porch. Crissie raced up the walk. The cage door was open! And—and—

Suddenly she felt as if her heart had stopped beating.

The cage door was twisted, sort of, and there were tiny chickadee feathers lying in the corner. The Vanderhoeven tomcat sat on the step blinking sleepily.

Crissie had to wet her lips before she could pucker them. She whistled and she whistled. But no Jeremy came streaking to her. She looked at the trees, at the sky, and she whistled harder.

Still no Jeremy.

The house door opened. "Crissie, child!" exclaimed Valla Vee.

Then her eyes took in the twisted cage . . . and the sleepy cat.

"Oh, Crissie! Oh, dear! I'm so sorry! I—darling, I was so busy all day, I forgot—"

Crissie turned away slowly, her head drooping.

"He—he was—the nicest th-thing—I had—" she whispered. And then she dashed off for home. Valla Vee mustn't see. Tears were sliding down her cheeks and trembling on her chin and spattering on the snow as she ran.

"Why, honey!" exclaimed Mom when Crissie came stumbling through the door. "Whatever is wrong?"

Mom's arms were comforting about her, but they couldn't make her forget poor frightened Jeremy in the claws of a cat—

"He was the n-nicest th-thing I h-had—"

"Yes, dear," murmured Mom.

"And she—d-didn't w-want h-him. She was t-too b-busy."

Mom's hand went on stroking Crissie's hair softly. "It hurts to have your love-gift spurned, doesn't it," she said.

"What's 'spurned'?" mumbled Crissie, blowing her nose.

Mom explained that the word 'spurned' means to throw something valuable away as if it were no good. She said that's what many folks do with God's love-gift, Jesus.

Crissie thought and thought. "I didn't know that it hurts like this," she whispered then. "Does it hurt God, too?"

"What do you think, darling?" answered her mother tenderly.

When Crissie started for her room, Mom didn't follow. Up there alone, Crissie told God how sorry she was that she'd "spurned" Jesus till today. But now she wanted to take His love-gift, and belong to Him. She knelt beside her bed for a long time. She could almost feel God putting His arm right around her! She was so happy!

"So now, Mom—" She had run out to the kitchen to tell Mom all about it. "So now I want to make a valentine for God."

And she did. When the red heart was finished she printed,

"DEAR GOD, I LOVE YOU FOR SENDING
US JESUS. I GIVE MY HEART TO YOU."

CRISSIE LEONIE BUCHWALDER.

Mom hung it up right over the sink. It looked lovely there. **END**

Moody Monthly

HAZEL GODDARD, Editor

YOUTH

Supplement



TEEN TIP-OFF *from your YS Editor*



What Do They Want

in Each Other?



WITH cupid's bow pulled tight ready to let go in the direction of February 14th, maybe we ought to give a little serious thought to this heart condition called love. What does a Christian girl and a Christian young fellow today really want in each other? What are they looking for? For the answer to these questions YOUTH SUPPLEMENT polled more than 100 college students. The results are both surprising and gratifying.

Do you want to know how your reactions compare with the others? If you do, rate the characteristics below from 1 to 12 according to their importance.

- | | |
|-------------------------|----------------------------------|
|good looks |good manners |
|personality |well dressed |
|spiritual maturity |cleanliness |
|money |able to take responsibility |
|quiet |musical ability |
|talkative |athletic |

Do some of you girls wonder why you do not get dates? Or maybe you do get dates but you can't figure out why nothing develops from them? Well, here's what the Christian fellows want in you:

It is good to know that "spiritual maturity" was Number 1 on their list. That doesn't mean pseudo-spirituality. Believe me, the fellows can tell if you're acting a part. Don't try it!

Running a close second was "personality." Books could be written on the subject of personality but in this case what the boys want to see is a sincere enthusiasm without boldness . . . a genuine interest in others . . . a healthy and happy outlook on life, etc.

This might surprise you but Number 3 on the boys' list was "cleanliness." Maybe you didn't realize that was important. That's a characteristic anyone can have!

The boys like good looks—we all know that—and it is Number 4 on their list. But that does not necessarily mean beauty! Many girls do not have perfect features but they are good looking because of something inside that shows on the face.

Well, Number 5 certainly shoots full of holes the idea that the boys like the clinging vine type! They want you to be able to take responsibility. They also want to be proud of you when they take you out, so rate "good manners" Number 6 and "well dressed" Number 7. "Well dressed" does not mean expensively dressed of course, but dressed in good taste.

Here's a place where many girls miss the boat—they talk too much! Number 8 indicates the boys prefer you "quiet" but

that does not mean to be a sphinx. Just don't be noisy and "gabby."

The athletic type has just a slight edge over the musicians as they rate them 9 and 10. And to further prove the case for "quiet" they rate "talkative" way down next to money—11 and 12.

It is interesting to find that the girls expect to find many of the same qualifications in boys that the boys want in them. But there are some variations.

Numbers 1 and 2 are the same as for the girls—"spiritual maturity" and "personality." The girls want you boys to be clean, too, but they give "able to take responsibility" the edge there—3 and 4.

"Good manners" and "well-dressed" come next, and then "talkative." Yes, they'd prefer you to be talkative; "quiet" is down where you put "talkative" for the girls—Number 11.

And here's something encouraging for some of you fellows. Look where the girls put "good looks"—way down on Number 8!

"Musical ability" and "athletic" are in the same spots as they were for the girls. And what's left for Number 12 says plainly that you young fellows can rest assured that your money or the lack of it doesn't matter.

Now here's the way they check out:

- | Boys want . . . | Girls want . . . |
|--------------------------------|--------------------------------|
| 1. Spiritual maturity | 1. Spiritual maturity |
| 2. Personality | 2. Personality |
| 3. Cleanliness | 3. Able to take responsibility |
| 4. Good looks | 4. Cleanliness |
| 5. Able to take responsibility | 5. Good manners |
| 6. Good manners | 6. Well dressed |
| 7. Well dressed | 7. Talkative |
| 8. Quiet | 8. Good looks |
| 9. Athletic | 9. Athletic |
| 10. Musical ability | 10. Musical ability |
| 11. Talkative | 11. Quiet |
| 12. Money | 12. Money |

Well, that's it, friends. You see, all those other thoughts you had about what he or she wanted didn't matter so much after all. And now that you have actually checked in black and white what you are really looking for why not go a little further and do some mental checking? How about that Number 1 in your life? The one you will be calling "Valentine." How close does she . . . or he . . . come to measuring up to your check sheet?



YOUTHGRAM

Youth in action cross-country

By JACK DANIEL

» Young Life Campaign isn't new. In fact, it's about the age (15) of a lot of the teens it is reaching. But the program that Jim Rayburn started back in 1941 is still going strong and still moving out into new areas. With a budget set at over half a million dollars, the specialized high school ministry went into 1956 with new fields opened in Shelby, N.C., Augusta, Ga., and Fresno, Calif.

These were added to the other twenty-three fields in operation in eighteen states using ninety-eight young men and women trained in Rayburn's unique method of campus-plus-ranch evangelism.

With almost two dozen of America's outstanding Christian leaders as a board backing them up, Young Life's energetic staff expects to reach more than 20,000 young people this year.

» From writing about "Joyce Jordan, M.D.," to doctoring youth problems was the switch made by Eugenia Price, author of NEVER A DULL MOMENT published by Zondervan. Brought to Christ while writing daytime serials (soap operas), Miss Price turned her talents to helping Chicago's famed Pacific Garden Mission to establish itself as a radio lighthouse as well as a skid row rescue station.

Her published works include the devotional book, DISCOVERIES, and her warmly amusing autobiographical account of her first months as a new Christian, THE BURDEN IS LIGHT.

NEVER A DULL MOMENT has been hailed by youth leaders for its practical handling of questions on actual youth problems sent to her by high school and college students.

» New meaning to a couple of old words comes with Youth for Christ's world congress next August. "Youth Congress" has been used in the past to designate a gathering of Communist youth, but YFC will use the same words and add a few more the Communists aren't using as they meet in Caracas, Venezuela, for a Pan-American Congress of Christian Youth.

While this will be another in a long line of congresses that has taken YFC people to France, Switzerland, Japan, Ireland, Belgium and Brazil, it will be the first with a distinctively youth flavor, using talented North American young people as team members for the thirty campaigns set up to follow the congress.

» An English language youth magazine is no rarity, but this kind of youth-slanted publication by and for born-again British youth is just a bit unusual. British Youth for Christ has come up with a pocket-sized quarterly which uses fiction, youth news from throughout the Isles, an occasional youth message and some clever cartoons. One of the sharpest of these was a whimsical trip of cartoon conjectures showing what might happen in a youth rally "If Flying Saucers Landed." Three "men from Mars" do a musical number, "This World Is Not My Home."

"Let Us Continue to . . . WORSHIP"

By F. Simpson

How does your worship service rate?



Worship in the church is always reflected in the Sunday school.—Keystone

THERE were questions in my mind as I slipped into my place a few minutes before the appointed hour for Sunday school worship. Seeking to orient myself, I glanced around the room.

The walls were a bilious yellow, dingy with dust. The high basement windows, cloudy with dirt, sifted the early morning sunlight which sought to penetrate into the room. I looked at the platform. Every aspect seemed to label the indifferent attention given to the preparation of the house of God for the service. The pulpit Bible was at a careless angle with its dusty red ribbon hanging unevenly in front of the lectern; the pulpit chairs had been left askew; and the lighted cross with three missing bulbs insistently reminded one of the need for care. But as the young people came in they seemed oblivious to the unkempt surroundings, for they were indulging in a steady stream of chatter.

By now it must be time for the service, I thought. I glanced at my watch. It was ten minutes past the stated hour for worship. Then hurriedly, and in a distracted manner, a college-age youth came in from the side door. Its thud in closing was ignored by the group absorbed in conversation. The young man began a futile search for a hymnal on the chairs, the tables, and the lectern. Finally, one of the high school girls, seeing his distress, supplied one. Embarrassed by this confusion, he began to page through the hymnal until in desperation he asked, "Is there a favorite?" By this time the color of his cheeks vied in brilliance with the vivid pink of his shirt.

I opened my book to the number announced, but found myself completely distracted by the intermittent conversation and singing in front of me, as a college coed began absent-mindedly to sing, "Make me a channel of blessing, I pray," then stopped to say, "I told her I just couldn't come to their missionary meeting that day. It was my afternoon for tennis and I couldn't possibly have missed out on that practice."

Then I heard the leader say, "Let us continue our worship by singing, 'Abide with Me.'" Worship! Who was worshipping? Surely not the distracted leader, and certainly not the chatting young people! The service went on in this vein throughout, and the congregation who endured to the end had my sympathy.

Following the morning services, I sought a quiet place and drew out my evaluation sheet. On it I had listed some questions which had been troubling my mind and which in the light of my recent observation seemed more like accusations. How glad I was that I had kept this questionnaire in my file of college notes. It would provide an objective way to study the service. It read:

(In sections I through IV, on each sub-point, record your evaluation.
Key: Excellent—3, Good—2, Fair—1, Poor—0).

I. Physical situation

- Clean
- Orderly
- Attractive
- Worshipful
- Center of interest related to theme

II. Attitude of group

- Quiet
- Expectant
- Reverent
- Co-operative (participate heartily)

III. Content of service

- Had an obvious theme
- All materials related to theme
- Had a definite climax
- Demonstrated variety
- Related to needs of group
- Objective achieved

IV. Leader

- Suitably dressed
- Arrived in advance of the service
- Thoroughly prepared
- Reverent in attitude

V. List commendations

VI. List suggestions for improvement

I smiled in reminiscence as I read the last point. For in that particular class we had learned that the key to success in obtaining a satisfactory grade lay in an adequate answer to Number VI. The professor would scan our reports with an eagle eye to determine whether the problems reflected in our evaluation were answered in our list of "suggestions for improvement."

The smile faded as I surveyed this report with its record of poor, poor, poor on every single point. There was more than a grade involved now. For I was Director of Christian Education in this suburban church that had tremendous opportunities for growth if only problems like this could be solved. This was not "academics," but living reality and it was my responsibility to make

suggestions for improvement.

As I mulled over the problem, I realized that first I had to define what I wanted the people to know about worship. A list began to take form on my desk pad:

Young people need to recognize their responsibility:

- To prepare their hearts for worship by daily devotional study
- To go to Sunday school in an attitude of expectancy
- To pray on entering the service for themselves and the leader
- To seek to ascertain the theme of the service
- To participate heartily in each part of the program
- To refuse to let their minds be diverted
- To refrain from conversation which would distract others
- To make personal application to their own lives
- To seek to live out the truth of the message in daily life

However, progress in this area would be dependent upon the leadership. Somehow I would need to help the leader to see the need:

I. To prepare himself personally

- By giving time to devotional study that he might be spiritually ready
- By giving consideration to his appearance that nothing in his manner or dress would distract by directing attention to himself rather than to God

II. To prepare the service carefully

- By studying the principles of worship, such as: unity, variety, the use of the familiar, the development to a climax, etc.
- By becoming familiar with the parts of the worship service: preparation, invocation, adoration, confession and petition, sacrifice, proclamation, challenge, benediction
- By studying the needs of the group and planning services to meet these needs
- By maintaining a wholesome dignity in the pulpit which will contribute to an atmosphere of quiet reverence
- By planning each service that it may bring a challenge to men and glory to God.

Discouragement filled my heart, not
[Continued on page 86]

What Made Washington Great?

By W. Glyn Evans



Only a praying man could have survived those terrible years. Underwood & Underwood

*Was it the age
in which he lived . . .*

his personality?

*Did he have pull
with the right people?*

What was it?

HE was fifteen years of age. With his two brothers, John and Augustine, he strode down to the stable at Mount Vernon to break in Phoebus, a high spirited, mottled-gray stallion, as he had promised Augustine the day before. The colt was brought out and George soothed the animal by an offering of sugar. He stroked his neck and spoke quiet words until the bridle and saddle had been put on. Then he vaulted into the seat. "Let him go," he said to the Negro attendant, "and watch out for his heels."

Suddenly Phoebus sprang forward, twisted out of the yard and headed for the pasture. George gave a firm pull on the reins and brought the colt down. Then he released the reins and the two-year-old again dashed for freedom. The battle was on between horse and rider. The stableman gasped in admiration. "Dat boy kin stick!" Stick he did. Over the pasture and through the woods he rode for a full thirty minutes. Then he returned to the barn.

"Good boy!" shouted Augustine. George dismounted, patted the horse's neck and said, "He's a good mount. A few more trials of this kind will teach him, I'll warrant."

The speaker was George Washington, known today as the "father of our country," because of his part in taking a wild, young country called America and combining its dissident elements into a strong and vigorous nation.

♦ WHAT was he like, this courageous and resourceful young man? By the time he had served a few years under Governor Robert Dinwiddie of Virginia as commander-in-chief of the militia, Wash-

ington's character had become firmly set. At twenty-seven, his code of behavior was: "To adhere absolutely to truth, to practice rigid honesty, to do my full duty, to put forth my largest effort, to maintain courtesy, and above all to deal justly."

Probably the most important word in Washington's vocabulary was "duty." He allowed nothing to swerve him from its path, regardless of the personal sacrifice it cost. His first task, for example, after becoming adjutant major of the Virginia militia, was to establish contact with the French commander at Fort Venango on the Allegheny River, five hundred miles from his headquarters at Williamsburg. Such things as distance, cold, swollen streams, hostile Indians, and uncertainty of the outcome did not deter him for a second. His safety and comfort were secondary. Duty came first. He made the trip successfully and returned to Williamsburg amid great rejoicing. Governor Dinwiddie rewarded him with a promotion to the rank of colonel.

Washington distinguished himself in the French and Indian War, which broke out soon after, in which he served as field commander for the British forces. His task throughout the war was difficult, almost impossible. Desertions were so common that he could hardly keep a complete regiment on the field. Drunkenness and immorality repeatedly broke the *esprit de corps* of the fighting men. Supplies were difficult to obtain. Ammunition was scarce. Several times he was tempted to throw in the sponge, but his faithfulness to duty overcame the temptation.

When the war finally ended in 1759 (the peace was ratified in 1763), Washington had become famous as a soldier and leader. He was overjoyed when hostilities ended. Despite his qualifications as a military man, he longed for civilian life. He was ambitious for two things only: to live as a "country gentleman" at Mount Vernon, and to become a member of the Virginia House of Burgesses. Both of these ambitions were fulfilled—for a short time.

♦ No sooner had the French and Indian

War ended than troubles developed between the colonies of the mother country. King George III tried to stifle trade in the colonies by increased taxation. This led to retaliation by the colonists (the Boston "Tea Party" for example). Had the king used discretion and wisdom, who knows what turn history would have taken.

The situation finally became so intolerable that the colonists, led by orators like Patrick Henry, began to think of armed resistance. But who would be their leader? Their thoughts centered on only one—George Washington. One of the most famous colonists of his time, he was also highly respected by three nations as a military leader. Without question he was the man. But would he serve?

Washington meantime had resented the increasing pressure which the English crown had applied against the colonists. He despised injustice and intolerance. Although he had already given much of his life for the king in the frontier regions, he was now ready to take up the cause of the colonists. That, now, was his duty.

♦ So he became commander-in-chief of the poorest, least trained, least organized army in the world. The colonies were constantly quarreling among themselves, and Washington's pitiful soldiers, facing a death struggle with the British, were the ones who suffered most. Money was scarce, and even when it was available was worth nothing. Desertions were numerous and sickness among the soldiers was heartbreaking. Only a man who believed in the guidance of God and who rigidly trod the path of duty could have survived the terrible years of the Revolutionary War.

But the discipline paid off. By a miracle of God the tide of battle turned in favor of the colonists and by 1773 England sought peace with her offspring.

The victory made Washington the idol of his day. His name was upon every lip and his exploits upon every tongue. When the colonies met to constitute themselves as a nation and sought a president, again only one man loomed

as candidate. Once more Washington recognized his duty, and led his struggling country through two terms as its chief executive.

Then he retired. Mount Vernon was calling and Washington had grown weary with the problems of state. Declining a third term, he returned to his beautiful Potomac estate to settle down as a squire.

One night he and Martha sat in the drawing room reminiscing. "I wonder," said his wife, "whether people will ever appreciate what you've done." Her husband made no reply. He had done his duty and that was all.

But Harry Lee, one of his closest friends, gave the best answer to Martha Washington's question. George Washington, he said, was "first in war, first in peace, first in the hearts of his countrymen!"

END

Let's Continue to Worship

(Continued from page 84)

only because of the lengthy list, but also because I had become aware of the real source of the problem. In truth, this Sunday school worship service was only a reflection of the situation in the morning church service.

The minister was a sincere Christian and an excellent Bible teacher, a graduate of a fundamental seminary with which I was well acquainted. Maybe too well acquainted, for I knew that one could study the whole curriculum of that school and find not one course directed to the training of young men for the preparation and conducting of worship services. It was all too evident that his ministry was limited by this lack in his educational background. Now the problem was to train these people to practice principles which their pastor was ignoring in the worship services he conducted. The problem seemed impossible.

Suddenly, however, I had the answer—a training program with the stated objective of training the leaders so that they might guide the people in an understanding and appreciation of worship. My final, daring decision was to ask the pastor to teach the course, if I would supply the materials. He was so co-operative, I believed and was sure that he would agree. With him as the teacher, I felt positive he would be a most efficient learner.

And now, let me file away this evaluation sheet. A year from now I'll check again. If the plan functions, as I hope it will, these scores should show a significant change.

END

ONE FOOT IN THE DOOR

A one-legged school teacher from Scotland came to J. Hudson Taylor to offer himself for service in China.

"Why do you, with only one leg, think of going as a missionary?" asked Taylor.

"I do not see those with two legs going, so I must," replied George Scott.

He was accepted.

—Selected

A true story of Moody's experience with college students—and of two who "got away."

MOODY and the College Students



On a street in Chicago many years ago a man stepped up to a youth who apparently was just in from the country and said: "Are you a Christian?"

"It's none of your business," was the reply.

"Yes, it is," insisted the stranger.

"Then you must be D. L. Moody!" cried the country lad.

In this day and time, almost a hundred years later, evangelist Dwight L. Moody is as well known on the international level as he was on the local level the day he accosted that young farmer.

Few people need to be reminded that Moody was born on February 5, 1837, at Northfield, Mass. Or that he was a descendant of poor but rugged Yankee stock, staunchly independent and remarkably resourceful. Or that at the age of seventeen he was led to Christ by Mr. Edward Kimball, his Sunday school teacher, in the back of Holton's Shoe Store in Boston. Or that he went to Chicago in 1856 to pursue a business career and wound up becoming the greatest evangelist of his day.

Moody's life had many facets. Think of the number of enterprises in which he was engaged for the Lord and you'll see. Before he answered the call to fulltime evangelism he was a Sunday school worker and organizer, whose famed "body guard" (a collection of street urchins whom he picked up for Sunday school) earned him the dubious title, "Crazy Moody."

When the Civil War broke out in 1861, Moody busied himself visiting the soldiers in hospitals and field tents, and on occasion went to the front itself to minister to the dying. While engaged in city-wide evangelistic campaigns, he diverted his exhaustless energy into other channels of service like the YMCA, the Sunday School Convention, the Student Volunteer Movement, the Chicago (later Moody) Bible Institute, the Northfield School for Girls, and the Mount Hermon School for Boys.

One of the interesting phases of Moody's work was his ministry to college students. Despite his aggressiveness, the evangelist felt himself greatly unfitted for preaching to academic audiences, largely because of his own lack of formal education. Because college audiences are by the nature of things discerning and critical he declined invitations to address them, at least in the early part of his career. The great break through came in the British Campaign of 1883-4, when he was invited to hold meetings in Cambridge.

The Corn Exchange was rented for the

occasion and the services began. At first the students were noisy, even boisterous. Patiently Moody continued the service and paid no attention to the upstarts. Finally he dismissed the meeting, and everyone—except Moody himself—predicted failure.

Attendance Monday through Wednesday was discouragingly small, with only a hundred or so putting in an appearance. But on Thursday the break came. On the afternoon of that day Moody invited three hundred mothers of the town of Cambridge to pray for the university students as "Some Mothers' Sons." The meeting was unique and powerful. That night many decisions were made for Christ and the tide carried through until the meetings closed.

At Oxford, the evangelist met with exactly the same type of response that almost wrecked the Cambridge meeting. Here also the students were ill-mannered, unkind and arrogant. The famed "Champagne Supper" was the climax. Students who had imbibed too much during the supper became so unruly that Moody had to stop his sermon and "dress them down." He blamed unkindness and over-indulgence for their poor behavior and begged for a chance to be heard. His words quickly subdued the crowd and he finished his message with great power. In his appeal to the young men to take up the cross of Christ, they responded with a flowing stream of "I will's." The meeting closed with great success.

THE ministry of this great soul-winner was not always crowned with success on college campuses, however. An interesting sidelight on Moody appears in the pages of William Allen White's famed *Autobiography*. At the age of sixteen, White entered Emporia College, Emporia, Kan. It was during that year that Moody was engaged to conduct a series of meetings on the campus. Young White never forgot Moody, whom he heard several times. The evangelist, he wrote, was "bearded, paunchy, with fat jowls, wonderful eyes, and a really spiritual face." To the young newspaperman he looked for all the world like an "overstuffed angel." Moody's high, singsong tenor voice shook the school to its foundation. But not White. Nor his side-kick, Vernon Kellogg. Why?

Some months before the meetings began, White and Kellogg had read Ralph Waldo Emerson and found his essay, "Self-Reliance," especially gripping. The young students determined that they would be mentally and spiritually "self-reliant." They swept their minds clean of all props, assists, and leaning posts,

(Continued on page 87)

How Do You Know?

By John A. Oliver

You can know a person—then again you can know him.

How do you really know a person? Suppose I met you on the street one day and asked you, "Do you know Bill —?"

You might say, "Yes, I do. I double-dated with him once."

And that would end it. You knew of him, to the extent that you could put a face and body and some mannerisms together with the name and tuck them all away in your memory.

But you might also say, "Oh, yes. Bill's on the first string varsity team. The best quarterback we've had for years. Bill's an honor student too—and good looking. Bill —'s got everything!"

Because of his attending the same college you might have stored up quite an array of facts, so that you would know a lot about him.

However, it might be that Bill would be a close friend of yours. In that case your answer would go something like:

"Do I know Bill? I'll say I do. Why, we're roommates at school. If anybody knows him I ought to. He's one great buddy . . . been a real help to me in a lot of ways. Never forget the time I got real sick with the flu. Boy, was I under! Bill sat up nights with me and took care of me as well as my own dad could. Yes sir, I know Bill alright—from experience!"

Perhaps it would be a good thing if we asked this same question in reference to our Lord and Savior Jesus Christ.

How do you know Christ? Do you only know of Him? Nearly everyone in this country knows of Him—His name is all about us in one way or another. It is at the very root of our Western civilization. So your knowing of Christ only makes you part of a very great majority.

Or do you know about Him? Thousands of people know about Him. Even unsaved people often know quite a lot about Him, and many of them could tell you more about Him than could some Christians. Some seminaries, even, are full of students who spend years memorizing facts about Christ. They are filled with knowledge about Christ but they are not filled with Him. They debate their facts, argue them, reject some, doubt many, preach a few, and think they are preparing to obey God's command to preach the gospel to all the world. And you too may know a great deal about Christ.

Or can you say that you *know* Him? You can if one day you went to your knees at the foot of His cross, and knew at last that He had hung there for you; if you have known He suffered there because of your sins; if you have known that because He did die for you your sins are forgiven, gone forever, and that be-

cause of Christ you can come at last into the presence of God accepted!

You can say that you know Him if deep within you is the assurance that because He arose from the death of that cross He has claimed victory over the grave and that therefore you too have eternal life—His gift to you!

You can say you really know Jesus if you have frequent fellowship with Him, if you live with Him day by day, talk to Him, think about Him, remember His words. Each day that has passed since that first knowing by faith you have known Him better, because you have gone through some new experience together with Him—doubt, despair, sickness, prosperity, victory. Seeing Christ react to your situation by His grace and abounding love is how, in the long run, you really know Him. You can see His resurrection power at work in your life. You can see His strength perfected in your weakness. By His actions, which speak a thousand times louder than all the words ever spoken about Him, and by His love, which motivates all His actions—by these you really know Him.

Can you say you know Him *this* way? How, then, do you know Christ? **END**

Moody and the College Students

[Continued from page 86]

and struck out on their own for salvation by merit. When Moody came, therefore, pointing out the necessity of Christ's sacrifice and intercession, it was more than the two cared to swallow. Wrote White: "Emerson gave us courage to survive the Moody revival." Long after Moody left Emporia, White's roommates would kneel down and pray before retiring at night. But "Self Reliant" White would toss himself into bed, turn his face to the wall, and fall asleep.

Many pages have been written about those whom Moody led to Christ. Almost no one notices the ones who got away. And no wonder! How many of his own generation did Noah win? How many listened to the warnings of the prophets? How many fully realized the claims of our Lord and received Him as their Saviour and Lord?

No one can lead another to Christ who refuses to be led! Let anyone become hardened in "spiritual self-reliance" and no message or no evangelist can move him. Moody's work on the world's campuses only emphasizes the spiritual principle: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18). **END**

Student Medicine

By C. B. Wyngarden, M. D.



You and Your Allergy

RECENTLY, a college girl came rushing into the infirmary stating that she thought she had bitten into a nut. My first reaction was to say, "So what!" But after listening to her story of allergy to nuts I became apprehensive and began to treat her. Within ten minutes she had developed a severe attack of asthma and giant hives over her whole body. Since that experience I have never failed to heed the warnings of an allergic individual.

Allergies manifest themselves in many ways. The most common reaction is that of giant hives which itch terrifically. Some allergies develop into an attack of asthma (as in the case cited above); others into violent cramps and diarrhea.

Many allergens set off the above reactions; among them such foods as nuts, chocolate, tomatoes, strawberries, fish, and occasionally milk products. Other allergens are house dust, feathers, detergents, cosmetics and soaps. One must be a detective to track down some allergens. During the winter months, with infectious diseases prevalent, many drugs, like aspirin and penicillin, cause severe reactions. Grass and tree pollens may result in hay fever and asthma.

Any individual with an allergic history should be completely skin-tested at a reliable laboratory to determine all the reacting allergens. Some one hundred and sixty skin tests can be made. Offending foods should be eliminated from the diet. Cosmetics and soaps should be hypo-allergic in nature. Examples of such toiletries are the RX products. Of course, it is impossible to eliminate some things like house dust, pollens, etc. Desensitization with extracts made from the dust and pollens will often give marked relief.

Some mention should be made also of tetanus (lockjaw). There are two ways of protecting an individual against this disease. One is to give two shots of tetanus toxoid six weeks apart. Immunity develops after several weeks and lasts two years.

The second method of protection is the use of tetanus antitoxin. One shot is given, and it is used only when an accident occurs and the patient has not had the toxoid shots. The antitoxin is made of horse serum and protects only for a few weeks. Many individuals are very allergic to horse serum, and the resulting reaction could be fatal.

For that reason may I stress again the extreme importance of being immunized by the first method, and so avert a possible tragedy.—THE DOCTOR.

New Look at the Old Book + + + By Ray Stedman

The Way to Pray

My prayer life is really a mess!" was the blunt way a Christian teen-ager put it to me the other day. "I want to pray but somehow I just don't. I guess I don't know how."

So, another fellow who was called to be "a good soldier of Jesus Christ" had to face up to defeat. Yet the very thing he needed (and maybe you do too) was tucked away in the second chapter of Paul's first letter to Timothy. With a simple worksheet like the one shown on this page, the hints on Bible study given in II Timothy 3:16, and fifteen minutes a day for a week, he would have had all he needed for a stimulating and interesting lesson on prayer. See for yourself!

You can tell right from the beginning that I Timothy 2 is about prayer. So, under "Doctrine" (which means teaching) put "Prayer." Then break that down a bit. For instance, verse 1 lists the various kinds of prayer. Put them down under that heading. If you don't know what they mean, try looking in another version. (The Berkeley version gives them as "petitions, prayers, sacred interviews and thanksgiving.")

Now verse 2 is easy. Sure, you're catching on fast—who to pray for! Obviously, "kings" today would include all governmental authorities from the president on down to your mayor. You might list a few to help remind yourself.

Then the last part of verse 2, and all of verses 3-4 answer the big question: "Why pray?" Don't just copy what the Bible says. Put it down in your own words.

♦ VERSES 5 and 6 bring in a new Person, "the man Christ Jesus." How does He link up with prayer? The key is found in the word "mediator" or (as it is given in the Berkeley version) "go-between." Really think through on this verse and try to find others on Christ's part in prayer. This is what you mean when you say, "In Jesus Name" at the close of your prayer.

It does seem at first glance that Paul changes the subject from verse 7 on. But if you look closely you'll see that he's still talking about prayer, only he is thinking about the kind of life that ought to go along with prayer. You get the point. Prayer is no good unless the life you live before others fits what you say before God.

In verse 7 Paul says he was appointed to preach and teach about Jesus Christ. You're not an apostle but you can witness, and that helps put legs under your prayers.

"Lifting up holy hands" in verse 8 refers to the way men prayed in Paul's day. The Berkeley version says: "as without anger and disputing they lift up dedicated hands." That helps our understanding of it, doesn't it?

Verses 9-15 are admittedly a little difficult. Don't worry if you can't get all they seem to say. Write down all you can and then talk over the passage with an older Christian friend, your pastor, or youth leader.

♦ Now comes an important part. Look back over what you've written down and try to find the "Reproof" and "Correction." "Reproof" covers everything you should stop doing or avoid. "Correction" tells you how to keep from getting involved in those harmful situations. When you find these, put them down in your own words.

The final section is "Instruction in Righteousness" or in other words, "Training in Right Living." This is where you make it personal. How is this truth you have learned going to affect your life? Be definite. If you think the Lord wants you to start a regular prayer life, put it down. There's a danger here, however—don't bite off more than you can chew! It's better to start praying a little and keep it up than to start praying a lot, grow weary, and stop altogether. Above all, be honest with yourself. Coming clean with God is half the battle won.

Next month: Start working on chapter three. It's all about what it takes to be useful around your church!

HIS WORD THIS WEEK: (I Timothy 2) *All Scripture is given by inspiration of God, and is profitable for* . . .

DOCTRINE

Prayer

Verse 1

Kinds of prayer
Supplications
Prayers (petitions)
Intercessions
Giving of Thanks

Verse 2

Who to pray for?
Kings (and presidents)
All in authority (cabinet members, senators, representatives, governor, chief of police, parents, teachers, etc.)

Verses 2b-4

Why pray?
Because prayer helps to preserve peace
Because it aids godliness and honesty.
Because God is greatly pleased when Christians pray.
Because God wants all men to be saved, or at least come to the knowledge of the truth. Prayer makes this possible.

Verses 5, 6

Through whom to pray?
Jesus Christ—the only "go-between"
He is a man—like us.
He is divine—like God.
He gave Himself—is really interested in us.

Verses 7-15

What goes with prayer?

7

Witnessing about Christ

8

Men to have dedicated lives and to steer clear of temper and disputing.

9-15

Women to dress neatly, avoiding gaudiness.

To keep busy with good things.
To avoid "bossiness" and gossip.
To expect God's help in the family.

REPROOF

and

CORRECTION

Verse 8

Men (and boys)

Make Christ your Lord by dedicating life.

Verses 9, 10

Watch Tempers!

Pray everywhere!

Don't pick fights!

Let your personality and

Women (and girls)

actions be your real beauty.

Don't put on beauty from outside only!

INSTRUCTION IN RIGHTEOUSNESS

(This is the part only you can fill in, but here are some suggestions.)

Beginning now, I will spend at least ten minutes a day in prayer.

My biggest fault is a hot temper. When I start getting mad I'm going to shoot up a silent prayer for help.

Maybe my trouble is I'm still trying to be my own boss. I intend to check up and see if I really try to follow the Lord or myself.

I guess I rely too much on dress and makeup in trying to be attractive. God helping me, I shall try to be neat but let my personality be my real beauty.

END

Many young people with Christian backgrounds and from godly homes are led into modernism, agnosticism, and sin through attending a college that is not aggressively and positively evangelical and Christian.

You may say,

"I can go to a worldly school and keep my faith."

The Bible says,

"Let him that thinketh he standeth take heed lest he fall."

But suppose you do keep your faith.

IS KEEPING THE FAITH ENOUGH?



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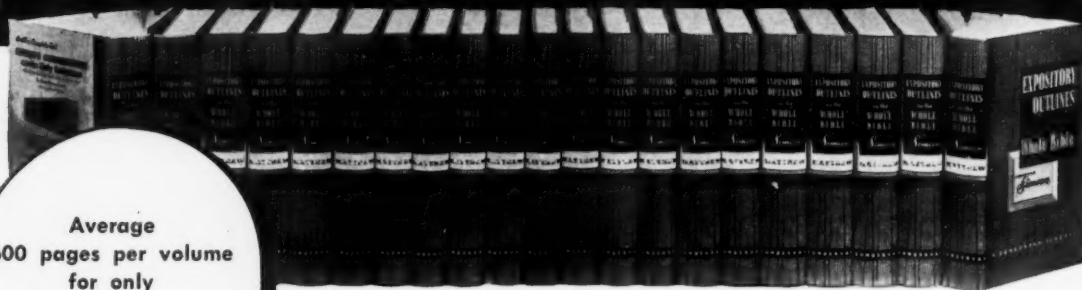
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